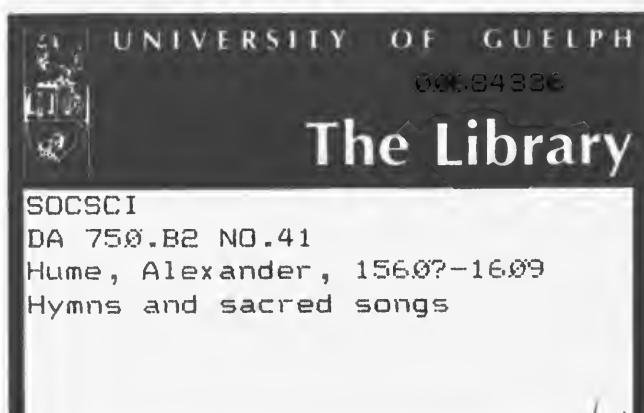




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“HYMNS AND SACRED SONGS,”

BY

ALEXANDER “HUME.”

REPRINTED FROM THE EDITION OF

WALDEGRAVE, 1599.



EDINBURGH, MDCCCXXXII.

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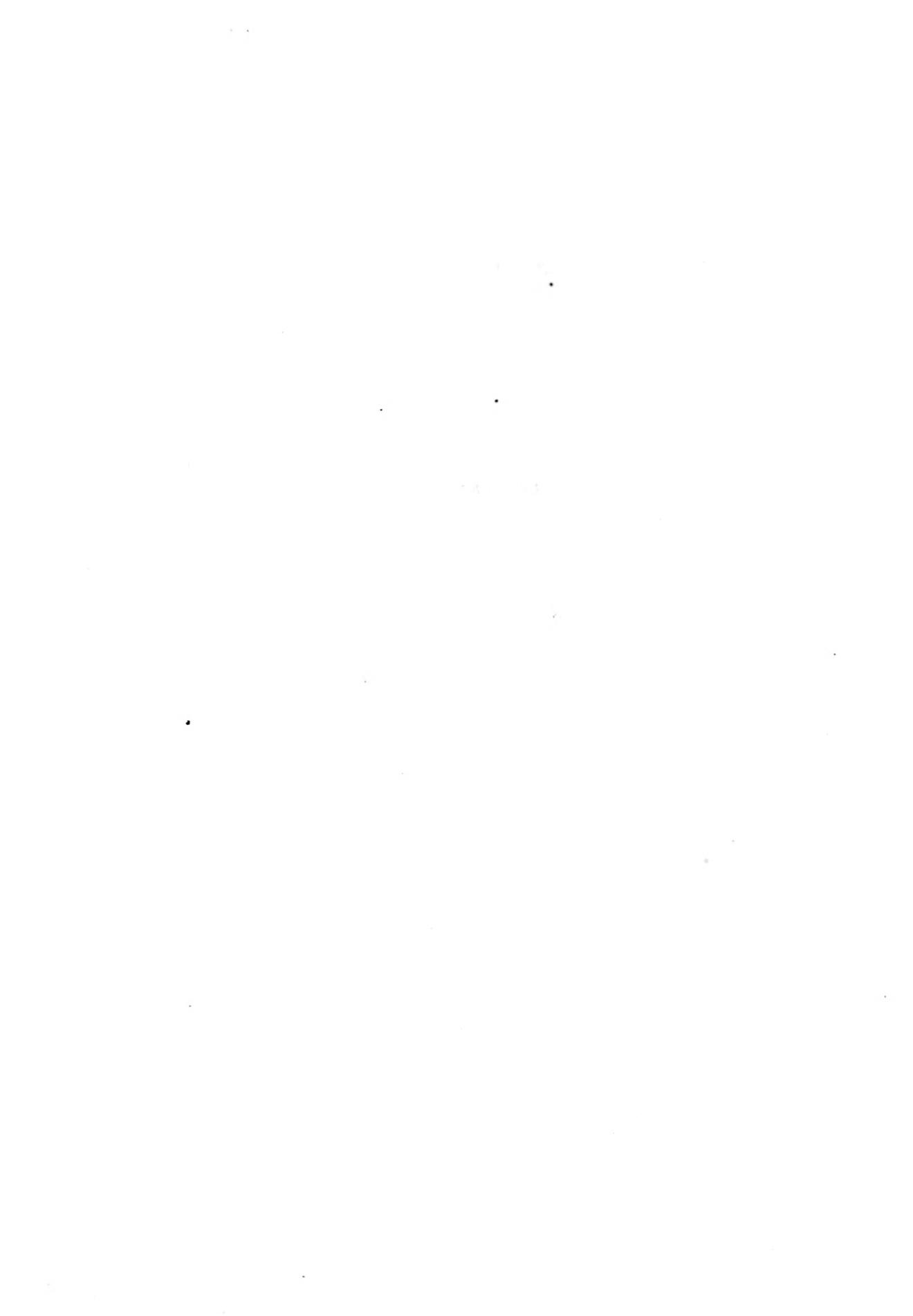
**THE BANNATYNE CLUB,**

BY

JOHN GARDINER KINNEAR.

MAY,

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## THE BANNATYNE CLUB.

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## P R E F A C E.

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ALEXANDER HUME, the Author of the following Poems, was the second son of Patrick, fifth Baron of Polwarth, from whom the family of Marchmont are descended. He was born about the year 1560, probably at Polwarth in Berwickshire, and passed through the usual academical course at St Andrews, where, it is supposed, he took the degree of Bachelor of Arts in St Mary's College, in 1574.<sup>1</sup> The only account we possess of his early life, is contained in his poetical epistle to Gilbert Moncreiff, the King's physician, written when about thirty years of age, in which he has “set down the experience of his youth.” From this letter it appears that he resided four years in France; and, being destined for the bar, it is probable that, according to the custom of the period, he pursued the study of law at one of the universities in that country. On his return to Scotland, he commenced his professional attendance in the courts of justice; but after three years' experience, retired

<sup>1</sup> See, however, the note to page v. respecting a person of the same name who studied at St Leonard's College, a few years later.

altogether from the legal profession, disgusted with the corrupt and venal practices, which were at that time so intolerable a grievance in all legal proceedings, and which appear not to have been confined to the lower agents and officers of the courts, but to have extended even to the bench itself.

Equally unsuccessful in his endeavour to obtain distinction as a courtier, and equally dissatisfied with the abuses and the immorality which prevailed in the royal court, no less than in the halls of justice, he ultimately directed his views to the church ; a change which appears to have been the result of a mental struggle between the desire of secular advancement and objects of a higher nature ; and which was obviously adopted, more from an awakened sense of the importance of divine truth, than from any hope of worldly advantage.

In the year 1598, he was appointed minister of Logie, in the neighbourhood of Stirling, where he continued till his death, which took place on the 4th December, 1609.<sup>2</sup> And we cannot doubt that, in fulfilling the humble duties of this parochial charge, a calling which he had adopted from the most conscientious motives, he at length experienced that inward peace and satisfaction, for which he had vainly sought in any worldly pursuit.

The minister of Logie is mentioned by Row, in his MS. History of the Church of Scotland, among the number of those

<sup>2</sup> Records of the Presbytery of Stirling. Hume's immediate predecessor as minister of Logie, was John Millar : his successor James Settoune. (Book of Assignations, &c., for the years 1597, and 1614.)

“godlie and faithfull servants,” whom he had personally known, and who had “witnessed against the hierarchy of prelates in this kirk.” He likewise mentions a small treatise which Hume had left behind him, probably intended for publication. “As for Mr Alexander Hoome,” says he, “minister at Logie besyde Stirlin, I nixt mention him: he has left ane Admonition behind him in write to the Kirk of Scotland, wherein he affirmes that the Bishops, who were then fast riseing up, had left the sincere ministers who wold gladlie have keeped still the good old government of the Kirk, if these corrupt ministers had not left them and it; earnestlie entreating the Bishops to leave and forsake that course wherein they were, els their defection from their honest brethren (with whom they had taken the Covenant) and from the cause of God, wold be registrate afterward to their eternale shame.”

A small tract, which answers this description, entitled, “Ane afold Admonition to the Ministerie of Scotland, be ane doing Brother,” is still preserved in Wodrow’s collection of MSS. in the Library of the Faculty of Advocates; and has been inserted in the Appendix to this volume.

At first, it is probable that these “Spiritual Songs” were handed about in manuscript, accompanied by the “Address to the Scottish Youth;” but after the author’s appointment to the parish of Logie, his sacred poems obtained a wider circulation. They were printed at Edinburgh in 1599, by Robert Waldegrave, with some additions and the dedication to Elizabeth

Melville, Lady Culross. This lady, “the godlie daughter of a faithful father,” was daughter of Sir James Melville of Hallhill, and obtained the title of Lady Culross by her marriage with John Colville, eldest son of Alexander, Commendator of Culross. The only verses by Lady Culross, which have been preserved, are, a sonnet addressed to Mr John Welch, during his imprisonment in the Castle of Blackness, and “Ane Godlie Dream,” a composition of great beauty, which was long popular among the Scottish Presbyterians.<sup>3</sup> Its poetical merits, as well as the spirit of humble and fervent piety which it exhibits, fully justify Hume’s panegyric on the talents and character of this “faithfull and vertuous ladie.”

The Address to the Scottish Youth, in which Hume exhorts them to imitate his example, in avoiding “profane sonnets and vain ballads of love, the fabulous feats of Palmerine, Amadis, and such like reveries,” is strikingly expressive of the feelings with which the Presbyterians regarded such compositions ; justly considering them as a species of seduction peculiarly dangerous to their cause, as inimical to the self-denying virtues of the reformed religion, and as calculated to keep alive a taste for the pompous ceremonies and convenient indulgence of the Romish Church. All poetry, therefore, except of a religious nature, was prohibited ; and to this, among other circumstances, may be attributed the discredit which soon overtook most of the

<sup>3</sup> Reprinted from the original edition of 1603, in “Early Metrical Tales,” &c. Edinburgh : 1826, 12mo. pp. xxix-xxxii. and 147-169.

early poets of the sixteenth century. Sir David Lindsay, indeed, continued to enjoy his popularity, but much of this was no doubt owing to the severity with which he had satirized the vices of the clergy, and exposed the superstitious absurdities of popery.

Some uncertainty has arisen respecting the author of this little volume, in consequence of there having been two other persons of the same name, who were students along with him in St Mary's College at St Andrews ;<sup>4</sup> one of whom took his degree of Master of Arts in 1571, the other in 1572. The former is supposed to have been Alexander Hume, who was minister of Dunbar in 1582 ; the other was appointed Master of the High School of Edinburgh in 1596, and was author of various theological treatises, and of a Latin Grammar, which the Privy Council in 1612, in pursuance of an Act of Parliament, appoint-

<sup>4</sup> A fourth person of the name of Alexander Hume was a student at St Leonard's College, St Andrews, nearly at the same time, having entered in the year 1578. The following lines by him are written on the last leaf of the manuscript of Bellenden's translation of the first five books of Livy, preserved in the Advocates' Library.

Fyve buikes ar here by Ballantyne translated,  
 Restis yet ane hundred threttie fyue behind ;  
 Quhilkis if the samyn war alsweill compleated,  
 Wald be ane volume of ane monstrous bind.  
 Illk man perfytes not quhat they once intend,  
 So fraill and brittle ar our wretched dayes ;  
 Let sume man then begine qr he doeth end,  
 Gine him the first, tak thame the secund praise.  
 No, no ! to Titus Liuins giue all,  
 That peerles prince for feattis historicall.

M. A. HOME, *St Leonardes.*

ed to be used in all the schools in the kingdom.<sup>5</sup> It has also been erroneously supposed that Alexander Hume was the author of the “Flytings,” or invectives, addressed to Montgomerie under the name of Polwart. Our author has indeed admitted, that, in his youth, he practised a lighter style of poetry, “delighting himself in such fantasies after the manner of riotous young men;” but there can be no doubt, that the verses in question were the production of his elder brother Patrick Hume, “the young laird of Polwart,” who at that time belonged to the royal household, and was in high favour with James VI. Fortunately both the combatants, in this poetical contest, have left specimens of poetry more creditable to their taste and genius,<sup>6</sup> than this celebrated “Flyting,” which is chiefly remarkable for a degree of gross and vulgar scurrility, which even the rudeness of the age in which it was written can scarcely excuse.

The original volume now reprinted for the Club, was presented to the University of Edinburgh by William Drummond of Hawthornden, and is of great rarity and value, not more than three copies being known. In the Advocates’ Library is a MS. copy of the Hymns, written perhaps soon after the year 1600,

<sup>5</sup> See Dr M’Crie’s Life of Melville, vol. ii. pp. 298-302, 315-316, and 499-504, for various interesting notices respecting the two individuals above mentioned, the last of whom having left Edinburgh in 1606, was successively Rector of the Grammar School of Salt-Preston, and of Dunbar, where he was in the year 1617.

<sup>6</sup> A collected edition of Montgomery’s Poems, with a life by Dr Irving, appeared in 1821, 8vo. And a poem addressed to James the Sixth, by Sir Patrick Hume, entitled “The Promine,” &c. is reprinted from the original edition of 1580, in “Select Pieces of the Early Popular Poetry of Scotland.” Edinburgh, 1823, 4to.

but, notwithstanding some trifling differences, in all probability transcribed from the printed book.<sup>7</sup>

Like many similar publications, this little volume of Hume's long remained in obscurity, and much of the author's reputation in modern times is owing to the zeal and intelligence of the late Dr Leyden, who republished the poem entitled "Of the Day Estival," in his volume of "Scottish Descriptive Poetry."<sup>8</sup> The same poem has been transferred by Mr Campbell to his "Specimens of the British Poets."<sup>9</sup>

Through the whole of Hume's poems there appears a quick perception and deep feeling for the beauties of external nature, and his selection of poetical images is generally pleasing and judicious. His phraseology is perhaps not the most suitable for poetical purposes, but his works every where evince a purity of sentiment, and breathe the aspirations of a humble and truly pious heart, which cannot fail to command respect.

<sup>7</sup> A list of the chief variations is given at the end of the volume.

<sup>8</sup> Edinburgh, 1803, 12mo, p. 193—214.

<sup>9</sup> Vol. ii. p. 238—247.



HYMNES,  
OR SACRED SONGS,  
*wherein the right use of Poësie*

may be espied.

*Be Alexander Hume.*

WHEREVNTO ARE ADDED,  
the experience of the Authors youth,  
*and certaine precepts seruинг to the*  
practise of Sanctification.

*The table followes in the next page.*

*Ephes. 5. 18.*

*But be full filled with the Spirit, speaking vnto your  
selues in Psalmes, and Hymnes, and spirituall songs  
singing and making melodie to the Lord in your hearts.*

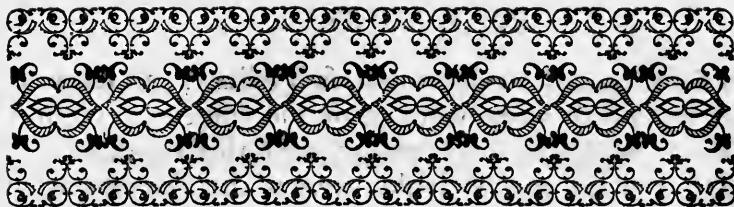
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*Cum privilegio regio.*



## *The Contents of this Booke.*

- 1 The Authors Recantation.
- 2 Of Gods benefites bestowed vpon man.
- 3 A description of the day Estiuell.
- 4 Consolation to his sorrowfull soule.
- 5 Praife for deliuerie of the sick.
- 6 Of Gods omnipotencie.
- 7 The triumph of the Lord after the maner of men, alluding to the defait of the Spanish Nauie, in the yeare 1588.
- 8 The humiliation of a sinner.
- 9 An Epistle to master GILBERT MONCREIFF Mediciner to his Majestie, containing the experiance of the Authors youth.
- 10 Christian precepts seruing to the practise of Sanctification.





## TO THE FAITH-

*F V L L A N D V E R T V O V S*

*Ladie, Elizabeth Mal-vill, Ladie Cum-*

rie, grace, mercie, and peace, from God  
*the father, and from our Lord*  
Iefus Christ.



HEN I read that Epistle written by the Apostle Iohn, vnto an elect Lady (beloued in the Lord Iefus) I cal to mind the Godly & elect Ladies in this our age, which withdraw in this country are knowne vnto mee. Of the which number I count you to be one, euen a Ladie chosen of God to bee one of his faints, and the Godlie daughter of a faithfull father: for the children of God have their owne marks. Therefore when I first perceaued the spiritual conference, the graue behauour, the feruent zeale, and the great sensse of naturall corruption, with the strange resistance of the same that was in you: I thinke them as infallible signes of Sanctification: Let no man suspect me of flatterie, for I speake not after the flesh. Rather feare I (Sister) that this my commendation puff you vp: for where the spirit of Iefus dwelles, there is humility: But rather that thereby ye shal be stirred vp & incouraged to perfeuere, and grow in Godlines. It is a rare thing

### *The Epistle Dedicatore.*

to see a Ladie, a tender youth, sad, solitare, and sanctified, oft fighing & weeping through the conscience of sinne. Would to God that all the Ladies of this Land, especially they of the greatest ranke, were of the like modest and godlie disposition : for the most part of them we see, to delite mair in couetousnes & in oppressiō of the puire for the entertainement of their pride, or else to spend their dayes in chambering, wantōnes, decking of their bodies, in delicat feeding, and in satisfying their lustes, nor to haue ane incorrupt and holie hart, with a meik and quiet spirit. Araying themselues in cumly apparel, with shamefastnes and modestie, and with good workes, as the Apostles of Iesus Christ hath commanded them. 1 Tim. 2. 9. 1. Pet. 3. 3. Let such women remember that a day they shall appeare & giue a compt before the judgement seat of Christ, and shall receaue a rewarde in their bodies according to their workes. I would wish them to haue this weightie saying of the Apostle euer recent in memorie, as a dicton: *Shee that liues in pleasure, is dead vwhile she liuetb.* 1 Tim. 5. 6. But yee liue more in murmuring and in paine: Therefore yee shall rejoyce eternallie. Now to come to the point, hauing composed in my youth a few songes in verse to the glorie of God: seeing the custome of men is to dedicate their workes to their fauorites and patrones: Shall it not be lawfull to me also, after the manner of men, to present vnto you (a faithfull and beloued Ladie) a part of my little labours? And sa meikle the rather, because I know ye delite in poesie yourselfe; and as I vnfainedly confes, excelles any of your sexe in that art, that euer I hard within this nation. I haue seene your compositiones so copious, so pregnant, so spirituall, that I doubt not but it is the gift of God in you. Finally, because so little a worke as this is, requires a short epistle, I  
take

*The Epistle Dedicatore.*

take my leaue, not doubting but my good meaning shall be fauorablie accepted. Continue (good Ladie & sister) in that Godlie course which ye haue begun : let nothing be done vpon ostentation. Loue your Husband : haue a modest care of your familie, and let your cheefe care be casten vpon the Lord Iesus, who will recompense vs at his comming. To God therefore the Father, & our Lord Iesus Christ, be all praise for euer, Amen. At *Logie* the 16. of Februarie. 1598.

*Your brother in the Lord Iesus, Alexander Hume  
Minister of the Evangell.*





### *To the Scottish youth.*

**A**S It is a thing verie customable vnto thee, O curios youth, greatly to delite in poesie, ather by playing the parte of a poet thy selfe, or by exercising thy spirit in reading and proclaiming the compositions of other men: So is it as common to thy indiscreit age to make a chuse of that naughtie subject of fleshly and vnlawfull loue. In such sort that in Princes courts, in the houses of greate men, and at the assemblies of yong gentilmen and yong damesels, the chiefe pastime is, to sing prophane sonnets, and vaine ballats of loue, or to rehearse some fabulos faits of Palmerine, Amadis, or other such like raueries; & such as ather haue the art or vaine poetike, of force they must shew themselves cunning followers of the dissolute ethnike poets, both in phrase and substance, or else they shall be had in no reputation. *Alas for pittie!* Is this the right vse of a Christians talent to incense the burning lustes of licentious persons by such euill examples and allurements? Art thou (O miserable man) well occupied, that day & night busies thy braine to invent these things which may foster the filthie vice and corruption that naturallie is seased in the harts of all men? Was it to this end, that thy maker sent thee in the world, to be an instrument of wickednes? or he haue giuen thee such gifts, and viuacitie of spirit, to be exercised in vanitie, and prouoking others to vncleanness? knowes thou not that thou must render account of euerie idle word that proceedes out of thy mouth? And that thy vngodlie conversation banishes the Spirit of GOD from thee? suffocats thy gude giftes, rottis thy conscience, and makis thy GOD to become ane Enemie against thee. What count thinkes thou to giue vnto the iust

### The Epistle to the Reader.

*iust and fearefull iudge of the world (who doubtles will craue it of thee, thou knawes not how suddainely) that hath employed thy time, and abused his good giftes after this manner? I think the consideration of it the more terrible, because sometime I delighted in such fantasies myselfe, after the maner of riotous young men: and vvere not the Lord in mercie pulled me a backe, & wrought a great repentance in me, I had doubtlesse run forward and employed my time & studie in that prophane and vnonprofitable exercise, to my owne perdition. For vwhat seekes man by that kind of studie? nothing but a name, but a vaine praise, and an vndeserved commendation. Why shuld thou not then (aspiring youth) rather bestowe thy gude gifts to the right vse, to wit, to the glory of God, and to the weil of thy brethren? which thou sall do when by thy poesie or prose thou declares the mercie, the iustice, the power, the providence, the wisedome, the holines, the gudenes, or wondrous works of thy God vnto the world: Whereof thou may haue so large a field in the scriptures, that al thy pithie words, thy figures of Rhetoricke, thy subtile argumentes, thy skill in physike, metaphysicke, mathematicke, or morall philosophie, shal not be sufficient to expres the dignitie thereof. Would thou intreat of prodigious miracles? luke the booke of Genesis and Exod, or the workes of our Sauiour, of the Prophets and Apostles. Would thou haue a subiect of valiant deids of armes? read the buikes of Iosua and the Judges. And of the Kings of Israel & Iudah. Wald thou haue store of wise sentences? read the Prouerbs, and Ecclesiastes. Walde thou haue a subiect of loue? looke the song of songs, of the loue betuixt Christ and his kirk. Would thou reioyce or lament, praise or disprais, comfort or threaten, pray or vse imprecation? Imitat the ald Hebrew David in his Psalmes, as a paterne of all heavinly poesie. In a word, the high & holy mysteries, & felicitie of the life to come, conteined in the auld & new testament, may be a more noble and worthie subiect, vvhervpon the hole cunning and Eloquence of mans loftie Spirite should be employed nor*

### The Epistle to the Reader.

*nor upon these trifles, & sensuall villanies. But thou will peradventure say, that such a subiect is ouer graue, and that a light & merrie matter were more agreeable to yong folks : I answere thee, that indeede vanitie and corruption are most agreeable to a corrupted nature : But let that mirrines wherin is sinne, be far from all good Christians. But if thou would meditate on this spirituall subiect, and exercise thyselfe in the Law of the Lord with continuance, thou should with time alter thy fleshlie affectiones, and nourish thy spirituall gifts : In such sorte, that thou shal detest that which is sensuall and brutish, and delight in that which is holie and pleasant in the sight of the Lord, and by thy example shall sturre vp others to doe the like : Heirefore, I haue heere set downe before thee, a few spirituall songs, begun in my youth, and prosecuted in my wraslings with the world, and the flesh, whereby thou may cleerely see what abundance of good matter is offered, which the most parte of Poets foolishlie reiectes, and dedicates their hole studie to things moste vile and contemptible. Farther, I contemne not the moderate and truw commendation of the vertuous, & noble actes of good men : nor yet the extolling of liberall sciences ; But thou hast notable examples in the French toong set foorth by Salust of Bartas. Onely thus much haue I written in rude Scottish and hask verses, to prouoke the more skilfull in that art to flee higher, and to encourage the meaner sort to follow. To the effect, that the spirits of men in all their actions may be applyed to the right end, euen to glorifie God, who must euer sanctifie & prosper the enterprises of his owne. At Edinburgh the 9 day of december, 1594.*

Thy louing friend,  
*Alexander Hume.*



### *A Sonnet of Loue.*

**N**ot lawfull loue, bot lecherie I lacke :  
Not women wise, but witleffe I disdaine :  
Not constant trueth, but tromperie I detract :  
Not innocence, but insolence prophaine :  
Not blessed bands, but secrete working vaine :  
As *Pyramus* and *Thisbe* tuike on hand,  
As *Iason* and *Medea* made their traine,  
As *Dæmophon* and foolish *Phillis* fand,  
As *Hercules* at *Iolées* command,  
Which like a wife for loue sat downe to spin.  
And finally all follie I gainstand,  
Which may allure the heart to shame or sin :  
Beware with vice, be not the cause of ill,  
Sine speak, & sport, look, laugh, & loue your fill.





*THE HYMNES AND  
sacred songs, of Alexander Hume.*

His Recantation. I.



Lace, how lang haue I delayed,  
To leaue the laits of youth?  
Alace, how oft haue I eslayed,  
To daunt my lasciuie mouth?  
And make my vaine polluted thought,  
My pen, and speach prophaine,  
Extoll the Lord, quhilk made of nocht,  
The heauen, the earth, and raine?

Skarsle nature yet my face about,  
Hir virile wob had spun,  
Duhen als oft as Phœbea stout:  
Was set agains the Sun:  
Zea, als oft as the fierie flames,  
Arise and shine abrod,  
I minded was with sangs and Psalmes,  
To glorisie my God.

Bot ay the canered carnall kind,  
Quhilk lurked me within,  
Seduced my hart, withdrew my mind,  
And maid me sclaue to sin.  
My sensis, and my saull I saw,  
Debait a deadly strife,  
Into my flesh I felt a law,  
Gainstand the law of life,

Euen as the falcon high, and hait,  
Furth fleeing in the sky,

With

With wanton wings hir game to gaif,  
 Disdaines her callers cry :  
 So led away with liberty,  
 And drowned in delight,  
 I wandred after vanitie,  
 My vice I gue the wight.

Bot (Lord) now from thy haly throne,  
 Bow downe thy lusing eye,  
 At last I mourne, I make my mone,  
 I turne my selfe to thie.

Oh : If this fragil flesh uncleane,  
 Had never had na lust,  
 Or that I had not formed bein,  
 Of filthie wormes and dust.

Ah : if I never had bin thrall,  
 To these infirmities,  
 Duhilk causes men so oft to fall,  
 In foolish fantasies :  
 Or had nocht had a sinful hart  
 Ingrafted in my breast,  
 Duhilk makes me from my God depart,  
 Ilk hour of day at least.

Then shuld I haue from sin bin free,  
 And never seene the graue :  
 Bot (Lord) be mercifull to me,  
 I knew not what I craue.  
 Thy wonders are not wrought to please,  
 Mans foolish appetite,  
 Bot as seemes gud into thine eyes,  
 And for thine owne delite.

For to our wauering wit, thy warks,  
 Maist secreit are not shawin,  
 And to what end thy wisedome marks,  
 To catuies is unknawin,  
 Euen things impossible (think we)  
 Thy prouidence diuine,

Brings them to pass as pleaseth thee,  
And all the praise is thine.

Psal.103.8. Bot suffering Lord to anger faw,  
To mercie reddie bent,  
Mair glad on sinners grace to shaw,  
Nor thay are to repent :

Gen.19.21. That Zoar sau'd for lufe of Lot,  
And cause of Godly men,  
Wald haue remitted Sodoms spot,

Gen.18.32. And Gomorah for ten.

That was to wraik in fortie dayes,

Ionah. 3. 4 the men of Niniue,

10. Bot when they left their wicked wates,  
Forgaue them fatherlie :

John. ii.  
32, 12. 3. That did not from thee plaint thine eares,  
Nor yet the vile dispise,  
Math. 26. Of Magdalene nor Peters teares,  
70. 75. Nuha thee denied thrise.

Avert thy wraith, my saull releeue,  
Within my body bun,  
My greeuous sinnes of grace forgiue,  
Throw Jesus Christ thy sun :  
Thy halie sprit in me let rest,  
To teach me what to craue,  
For why ? thy wisedome knawes far best,  
Wherof I mister haue.

Grant that these instruments of shame,  
Muhilks dayly do offend,  
May serue and sanctifie thy name,  
Unto my livis end.  
Bot sen so lang as in the race,  
Of mortall men I rin,  
I cannot of my selfe, alace !  
Abstaine fra vice and sin.

Zit never suffer me to fall,  
So deevely in disdaine,

That

That there na farder hope at all,  
Of mercie may remaine :  
Or may be frustrate of the fude,  
Wherof thy saints are sure,  
Or of that blist beatitude,  
Which ever fall endure.

Oh, let me not the merites lose,  
Of my redeemer deare,  
Bot when I waill with weeping vose,  
Lord, to my plaint give eare.  
Ye though I oft decline from thee,  
And greeuously doo fall,  
Let Jesus bitter death ay be,  
Ane recompense for all.

O mightie God ! quhilk for thy gloir,  
May animat the stains,  
And make the lowking babes adore,  
Thy maiestie atains :  
That maid thy Prophets mouths reveill,  
Thy mysteries grit to cum,  
And did the tung inutile heill  
Of Zacharie that was dum.

Psal. 8. 2.

That gaue thy seruant David king,  
A scepter for a stasse,  
Syne made him sacred Psalmes to sing,  
a hundred and a halfe,  
And thine Apostles preaching sweet,  
With vertue did inspire,  
And send them downe thy haly spreit,  
In clouen tungs of fire.

Luk. 1. 64.  
1 Sam. 16.  
11. 12.

Acts, 2. 3.

Lift vp mine hart, my lips disclose,  
My tendered tung vntie,  
Then fall my singing saull resoyce,  
And flee aboue the skie :  
Blis thou my work, be my support,  
My teacher, and my guyde,

Then shall my mouth thy praise report,  
Through all the world so wide.

Then shall my sacred pen delite,  
Induring all my dayes,  
Thy wondrous works in verse to write,  
Five hundred divers waies:  
Even on my iolie Lute, by night,  
And trimling tible string,  
I shall withall my minde and myght,  
Thy glorie gladdie sing.

Then they that shall thy puissance heire,  
And tender clemencie,  
Shall mooued be with loue and feare,  
To praise and worship thee:  
See when my spirit is past away,  
Among the godlie hostes,  
Yet shall the reader sigh, and say,  
Bliss be the Lord of hostes.

*Of Gods benefites bestowed*

vpon man. II.

**M**y saull is reueist vpp fra me, my reson is bereft,  
My sensis are astoneist all, my mind hir vse hes left,  
My memorie is quite confusde, transported is mine hart,  
My spreit is in ane extasie, as I were to depart:  
When as the gratiouys gifts of God profoundly I perpend,  
Beleifing ay to compas all, bot can not find ane end:  
I maruel mair the mair I muse, the mair I knawledge craue,  
Of hid and halie things, the mair my selfe I doo disceave:  
Maist like a man quhilk dois behald, the face of Phoebus bright,  
And thinks throught earnest luking lang, to perse it with his sight,  
His optik beims transpersis nocht, his viewing is in vase,  
The fers resler his dimmed sight, reponsis back againe:  
Sa when I cannot comprehend with weake & wauering thoght,

Mor

Nor penetrat Gods mightie warks, sa weill & wisely wrought,  
I am compelled then to cry, O Lord, thy gifts are good,  
My dull capacicie they pas, I am but flesh and bloud.

Great God, thy giftes are infinite, euен granted vnto man,  
Wherof a part I shall recite, as truely as I can :  
Exhause my prayer and thy praise, shaw me thy lifelie light,  
Thy benefits, and bountie baith, that I may sing aright.

When Lucifer the Prince of pride, first interprised euill,  
And from his happy hie estate, was changed in a devill,  
Great was the number, and the fall of his vnhappie sect,  
Quhilk searefully from heauen to hell, the Lord he did deiect :  
There was na light of day as yet, nor shining beins so cleare,  
The Moone yet in the firmanent, nor sternis did nocte appeare,  
There was na earth to foster fruits, nor for the fishes seyes,  
Na subtile fire, nor haillsome air, to flourish flowres or treis,  
Nor finally, man was not made, na beast nor creeping thing,  
Na skaillie fishes in the fluds, nor foulle that flies on wing,  
With pure immortall creatures clear, and sangs of Angels bright  
The maiestie of God was praisd, with louings loud on hight.

Bot yet his great beneficence, quhilk euer mair hes bein,  
But mesur large and infinite, the heauens could not conteine,  
Abundantly deborded all, and flowing heir, and there,  
Haist plentiously replenist all, extending euerie where,  
Euen be his wisedome, and his word, sa wondrouslie of nocte,  
This machin round, this vniuers, this vther warld he wrocht : John. 1.  
He creat first the heauen, the earth, and all that is thairin,  
The swelling seas, the fire, and aire, sine man deuoid of sinne. Genes. 1.  
Necessitie it mooued him nocte, nor hope of future gaine,  
Sic passions falls not in the Lord, but in his sicht ar vaine :  
Bot for his pleasure and his praise, his precepts to fulfill,  
And last in peace for to possesse, his high and holy hill,  
A perfite comelicie corps of man, he made of earthly dust, Genes. 2.7.  
The vther part like to himselfe, trew, holie, wise, and iust : Gen. 1. 26.  
This lively Image of the Lord, can not defaced be,  
Na creature the creator knawis, nor worship can, but he :  
In earth nane this character hes, saif onelie man him sell,  
Quhilk maks him master ou'r the beasts, & ou'r the deuills in hell. Luk. 9. 1.

Then

Gen. 2.7.8. Then in his deadlie visage wan, he braithed braith of life,  
 22. And gaue him of a weaker sexe, to pleaseour him a wife,  
 Twa liuing and Immortall saulls, he blisid with his grace,  
 Gen. 1.28. Syne placed them in Paradise, a peerles pleasant place.

Duhat sall I all the gifts recount, quhilk cannot numbred be,  
 Hair nor the glistering sternes of heauen, or sands into the sea?  
 Duhilk with the Lord indued hes, baith Adam and his kinde,  
 Sick beautie of the bodie rare, sick graces of the mind,  
 And for externall benefits, all things heare vnder heauen,  
 To pleaseour, and to profit man, hes he not freely gedin?

\*The gifts of the bo-  
 die. \*A seemely membred microcosme be number, and be waight,  
 Be measour, and proportion iuste, he maid erect and straight,  
 And euerie member maid to haue a certaine sympathie,  
 Amangs themselves, and with the heauens a decent harmonie,  
 Duhilks dois their office execute, maist promptlie but delay,  
 As Instruments and organis prest, thy will for to obey:  
 Sa sharp the senses they are all, intrinlick, and without,  
 That easly man may decerne of euerie darkesome doubt:  
 The eyes sa reddie are to see, so bissle to behald,  
 With bennning blenks, & persling luiks what sa the fantasie wald  
 The eares erected ar to heir, and quicklie to conceaue  
 Ilk liuelie voice, Ilk speech, Ilk sound, & knawis then be the leaue  
 The smelling nostrels quick of sent, thay smell or they come near  
 All odors, quhilks the eyen, nor eirs, can neither see, nor heir.  
 Of euerie substance sapient, the savor and the taist  
 If it be ather gude or bad, the mouth will try in haist.  
 The helping hands appointed ar to graip, to feill and tuitche,  
 And diligent in doing ar quhair euer thay may reitche,  
 The Lord hes placed pith and strength within the bains & nerfs,  
 Agilitie into the blude, quhilk spilt the bodie sterfs.  
 The feit ar swift and members mett, for to sustaine the rest,  
 And spedilie will pace and run quhair sa man likis best.  
 All this externall qualities, and graces corporell,  
 Albeit they be baith great and gude, zit vthers dois excell,  
 How far the pure immortall saull in substance dois surpas,  
 The mortall, raduck, carnall corps (a lowrd and brukill mas:)  
 Als far the functions of the saull surmounts the bodyis micht,

The

The puissance, and perfection baith, the science, and the slight,  
 For all these actions lodge in man, dois from the saull proceed :  
 Quhilk once dissolved fra the corps, the bodie is but deid.  
 Euen as the fire dois animat, and poussis in the air,  
 A weightie & materiall ball, rebounding here and thair,  
 Bot when the flames extinguisht are, downe fals the machin round  
 Sa when the active saull is gain, the bodie goes to ground.

The mightie God he gaue to man, a swift and agile thought,      The gifts  
 Quhilk like a soull vp through the skies, from earth to hevin hes      of the  
 A strong imagination mixt, ilk figure to consaue,      minde.  
 A quick revolving reasone rype to rewle all the laue,      (sought,  
 A memorie for to conserue, quhilk like a thesaure deepe,  
 All things conceaued in the heart, dois weill retaine and keepe.  
 I wonder at the wit of man, whome God hes made so wise,  
 That all things speedefull for his use, he promplie can devise,  
 That can the present time obserue, and call to mind the past,  
 Confer and prudently espy, the future cumming fast.

The naturall course and causes all, of euerie thing he knawes,  
 What moves the mighty thunderclaps, & windie tempests blaws  
 What makst the feareful flauches of fire, & lightnings in the skies  
 And why the shill and freezing frosts, the waters deepe vpdryes,  
 And how the hard congealed yce, dissolved is againe,      (rain,  
 What forms the haile, the stormy snewes, & sounding showres of  
 Why thik infectiue mists sa marke, ore hails the earth and air,  
 And why the silver drops of dew, down fals in wedder fair,  
 Why oft the earth, quhilk of it selfe, is stable, firme, and steif,  
 With trimling and with awfull quaiks, in twa is like to cleif,  
 Why many divers herbes apperis, into the heauenly bow,  
 And why the raging Ocean seas, dois onely fleit and flow,  
 Why sodainely the Sun by day, is priuate of his light,  
 And why the shining Moone at full, indures eclipse by nght,  
 Why monethly the Moone renewes hir hew, and hornes so paill,  
 Why monethlie hir fowie face is round, & lightned haill,  
 Why whylome in the firmament, strange tailed sternes apperis,  
 Why whilome sindrie shaps of beasts, and flaming fire speiris :  
 He knawes the restles course and race of all the planets seauen,

The influence and order great, of all the hoste of heauen :  
 The forme and fabrik of the earth, and ample vniuers,  
 He knawes the force of euerie flower, of euerie plant and gers,  
 The vertue of all kinde of fruits, and euerie vegetal,  
 The properties of precious stanes, and mettals mineral,  
 He knawes the strange instinctions all, of everie brutall beast :  
 Of fishes and of fichtring souls, and reptils which are least,  
 The rauenous and the rakkall rout, wilde, venomous, & tame,  
 The hideous monsters meruellous man knaws them be their name :  
 And to be short, he knowes him selfe, and his originall,  
 That he mon die, and after death the heauen inherit shall.

The Lord hes be his word, his will reveild vnto his awin,  
 And made his counsaile, & his court to mankinde clearly knawne,  
 He Adame lent a libre will to follow what he list,  
 And with his holy spirit, and gracie his chosen dois assit :  
 Man hes a fragrant freshe ingyne all science to invent,  
 A faire and flowing facund tung, till vter his intent,  
 And all are giftes, and graces great which with the living Lord,  
 But meriting a mortall man diuinely hes decord.

I long to loue thy larges (Lord) and prudent prouidence,  
 But now of force I mon proceede, Lord prosper my pretence.

How worthie are the sonns of men, and Adams eattue kinde,  
 That thou (great God) shoule them regarde, or haue so much in  
 Such thing is fantasie to frame, & pansing vain procures (mind,  
 For what is all the vniuers, and living creatures ?  
 All nathing worthie of themselues, but as thou list of loue,  
 With graces them to dignifie, and highly to promote :  
 Man is a wark which thou hes made, sa is the sunne and moone,  
 Thou hes him plac'd aboue the rest, thy holie will be done.

With earthlie pleasures manifold, man compast is about,  
 He pleased is in comming in, and glad in going out,  
 Iik beautifull and pleasant sight, he pleasure hes to see,  
 In hearing hes he not delite all kinde of facetie,  
 Iik symphonie and seemely sound is pleasant to his eir,  
 Crew sapience and science baith, his hart delits to leir,  
 In smelling euerieavour sweete he pleasour hes perfite,

Externall  
benefites  
Deut. 28.3.

In

In taunting euerie daintie dish, he dayly hes delite,  
 To reason he reioysing hes, to learne, to teache, and talke,  
 He recreation takis to read, to run, to ride, and walke,  
 By nicht to ly and softly sleepe, to rest and to repose,  
 His helper to behald and treit he surely may reiose,  
 And as the Lord hes institute to kill hir pleasant face,  
 Ane propagation for to make, in loue hir to imbrace.  
 The ioy, the welth, the mirth of man & pleasour to compleit,  
 All things beneth the poult of heuin are sternen vnder feit,  
 He is maist like ane God on earth, for God he gaue him charge  
 Du'r euerie bald and brutall beast, that feids in forrests large,  
 ou'r euerie fleeing feathered fowle that swiftest is of flight,  
 Du'r euerie swimming finned fish with shyning scales sa bright :  
 our euerie litil creiping thing, or vther animant,  
 That in the sea, the fire, or air, or on the earth dois haunt :  
 the fiers and hardy Elephant, the horses swift and strang,  
 as brutalls braue and bellicose, the battles from amang,  
 From dangers they his bodie heir, or quhair he list to passe,  
 The Camell bears his charges great, the Mule and simple Asse,  
 the busie beuks, laborious beasts they teill the fertile ground,  
 Least man with wearines, and wark in bondage suld be bound :  
 all vennen, and vther wilde they serue him at his neid,  
 The scheip, the nolt, & naughtie wormes they do him cleith & feid  
 the little friand fish in flude, and dentie volatil,  
 Duhilks sheddys the waters, & the winds, he traps them at his wil  
 Baith cruell and abased beasts that hants in banks and bewis,  
 In dennis, deserts, or cauerns deip, for pastime he persewys.

Psal.8. 5.6.  
Gen. 1. 23.

Not onely ou'r the beasts on earth mans power dois extend,  
 But ou'r the Dragon, beast of beasts, a subtile serpent kend,  
 Above the deuill his deidlie fa, and frowart furies fell,  
 God gaue him myght and moyen baith be force them to expell,  
 For thocht that enemie fell and fierce the state of man invyis,  
 And aye in wait him to deuore maist like a Lyon lyis :  
 Yet all the fellow feinds of hell that trimble fast for feare,  
 And stoups when as the awfull curs, & dreadful dumbe they heare,  
 Pronounced by the mouth of man, against that baifull band,

Math.10.11.  
Luk. 9. 1.

The rebels nather dow, nor dare the word of God gain-stand,  
The secreits of religious rites, the sacred sacraments,  
The blist Evangell maist of all, the tormentors tormentis.

But now slie far away, fra me ye cursed cateis all,  
Increduils hence ga hide you hie, the cluds are like to fall :  
A mysterie high and halie baith, I sing without delay,  
Ye misbeleueers bide abacke, slie (fugitives) away.

My lips delights not now in lies, vaine fictions I refuse,  
The booke of God shall be my guide, the holie ghaist my muse.

When subtile Sathan had deceaued, the fragile femall Eue,  
Who made the sinles man consent, defended fruit to preue,  
Till eit against the Lords commaund, and greeousslie offend,  
He banisht was from blis to baill, to hell and death but end :

John. 1. The Lord of mercie mesourles, man to redeeme againe,  
From Sathan sin, and second death, from hell and endles paine :  
Downe sent the word, which with himselfe had coeternall bein,  
In essence with the father God, and deitie diuine,  
Which was before beginnings all, or times were yet begon,  
Begotten of the father God, and called is his Son,  
Be whom al kind of things were made, within the machin round  
The onely Son of God (I say) descended downe to ground,  
And for the soule offence of man, the father thought it good,  
Be vertue of the holie gaist, to make him flesh and blood.

Sa great a wonder was not heard, sen first the warld began,  
The onely sonne of God to be, both verie God and man,  
Euen of a virgin to be borne, to suffer death and shame,  
The sacrifice for manly sin, Christ Jesus is his name,  
Which on the third day after death, arale foorth of the graue,  
And gloriously past vp to heauen, the seede of man to saue,  
Where at the right and holy hand, of God omnipotent,  
He intercessor sits for sick, as truely shall repent,  
Duhilk puts their hope into his death, and praises God therfore,  
They shall receaue eternall life, and crowned be with glore :  
All graces he will giue to sick, as dois him feare and serue,  
And all without desert, for what can wormes and dust deserue ?  
Na nathing (Lord) bot all proeids, and flowed first from thee.

O mortels : sen we merit not, yet let vs thankfull be,  
 Acknowlede what societie sure, it pleaseth God to haue,  
 With all the humaine kind and how, he loues it by the laue :  
 For men on earth the marke of God, & Image bright he beares,  
 And Christ in heuen the nature weak, of man he walld & weares,  
 Christ panquisht death, the devill & hell, & hes suppress their heid,  
 He surely is the sauour sweete, of sinfull Adams seid.

Lord, lose not thy redeemed flock, Christis death were then in vain  
 Bot let thy fauour and thy grace, with mortals ay remain :  
 And thou (O man) with all the gifts, wherewith thou art indued,  
 Extoll the Lord, let ay his praise, and glorie be renewed,  
 Thy domeisile and dwelling place, Christ Jesus hes prepard,  
 Aboue quhilk blis but end salbe thy last and best reward,  
 The word and couenant of the Lord, his promisses are sure,  
 Mans toy and mercies of the Lord, for euer shall indure.

But now my lips, and thou my Lute ming melodie amang  
 Againe vnto the mightie God, go sing a newar sang.

*Of the day Estivall. III.*

O Perfite light, quhilk schaid away,  
 The darkenes from the light,  
 And set a ruler ou'r the day,  
 Ane vther ou'r the night.

Thy glorie when the day foorth flies,  
 Mair vinely dois appeare,  
 Nor at midday vnto our eyes,  
 The shining Sun is cleare.

The shaddow of the earth anon,  
 Remooues and drawes by,  
 Sine in the East, when it is gon,  
 Appeares a clearer sky.

Quhilk Sunne perceaues the little larks,  
 The lapwing and the snipp,  
 And tunes their sangs like natures clarks,

Gen. 1. 4.  
16.

The cre-  
puscule  
matutine

Du'r midow, mure, and stryp.

Bot euerie bals'd nocturnall beast,  
Na langer may abide,  
They hy away baith maist and least,  
Them selues in house to hide.

They dread the day fra thay it see,  
And from the sight of men.  
To saits, and couars fast they flee,  
And Lyons to their den.

Dure Hemisphere is poleist clein,  
And lightened more and more,  
While euerie thing be clearely sein,  
Duhilk seemed him before.

Except the glistering astres bright,  
Which all the night were cleere,  
Dffusked with a greater light,  
Na langer dois appeare.

A description of the morning. The golden globe incontinent,  
Sets vp his shining head,  
And ou'r the earth and firmament,  
Displayes his beims abroad.

For ioy the birds with boulden throts,  
Agains his visage shein,  
Takes vp their kindelie musick notes,  
In woods and gardens grein.

Up braids the carefull husbandman,  
His cornes, and vines to see,  
And euerie tymous artisan,  
In buith worke busilie.

The pastor quits the slouthfull sleepe,  
And passis forth with speede,  
His little camow-nosed sheepe,  
And rowtting kie to feede.

The passenger from perrels sure,  
Gangs gladly foorth the way :  
Breise, euerie liuing creature,

Takes

Takes comfort of the day,

The subtile mottie rayons light,  
At rifts thay are in wonne,  
The glansing thains, and vitre bright,  
Resplends against the sunne.

The dew vpon the tender crops,  
Lyke pearles white and round,  
Or like to melted silver drops,  
Refreshes all the ground.

The mystie rocke, the clouds of raine,  
From tops of mountaines skails,  
Cleare are the highest hils and plaine,  
The vapors takes the vails.

Begaried is the saphire pend,  
With spraings of skarlet hew,  
And preciously from end till end,  
Damasked white and blew.

The ample heauen of fabrik sure,  
In cleannes dois surpas,  
The chrystall and the siluer pure,  
Or clearest poleist glas,

The time sa tranquill is and still,  
That na where fall ye find,  
Saife on ane high, and barren hill,  
Ane aire of peeping wind.

All trees and simples great and small,  
That balmie leife do beir,  
Nor thay were painted on a wall,  
Na mair they moue or stir.

Calme is the deepe, and purpour se,  
Vee smuther nor the land,  
The wals that wolring wont to be,  
Are stable like the land.

Sa silent is the cessile air,  
That every cry and call,  
The hils, and dails, and forrest fair,

Againe repeates them all.

The riuers fresh, the callor streames,  
Du'r rockes can softlie rin,  
The water cleare like chrystall seames,  
And makes a pleasant din.

The fields, and earthly superfice,  
With verdure greene is spread,  
And naturallie but artifice,  
In partie coulors tled.

The flurishes and fragrant flowres,  
Throw Phœbus fozstring heit,  
Refresht with dew and siluer showres,  
Cals vp ane odor sweet.

The clogged busie humming beis,  
That neuer thinks to drowne,  
On flowers and flourishes of treis,  
Collects their liquor browne.

A descrip-  
tion of the  
midday. The Sunne maist like a speedie post,  
With ardent course ascends,  
The beautie of the heauenly host,  
Up to our zenith tends.

Nocht guided be na Phaeton,  
Nor trained in a chyre,  
Bot be the high and halp on,  
Duhilk dois all where impire.

The burning beims downe from his face,  
Sa fervently can beat :  
That man and beast now seekes a place  
To sauе them fra the heat.

The brethles flockes drawes to the shade,  
And frechure of their fald,  
The startling nolt as they were made,  
Runnes to the rivers cald.

The heards beneath some leaffie trie,

Amids the flowers they lie,  
The stabill shys vpon the sey,  
Tends vp their sails to drie.

The hart, the hynd, and fallow deare,  
Are tapisht at their rest,  
The foules and birdes that made thee beare,  
Prepares their prettie nest.

The rayons dures descending downe,  
All kindlis in a gleid,  
In cittie nor in borroughstowne,  
May nane set foorth their heid.

Back from the blew paymented whun,  
And from ilk plaister wall :  
The hote reflexing of the sun,  
Inflams the aire and all.

The labowrers that timellie raise  
All wearie faint and weake :  
For heate downe to their houses gaise,  
Moone-meate and sleepe to take.

The fallowr wine in caue is sought,  
Wens brothing breists to cule :  
The water cald and cleare is brought,  
And sallets steipt in vle.

Sume plucks the honie plowm and peare,  
The cherrie and the pesche,  
Sume likes the rime, and London beare,  
The bodie to refresh.

Forth of their skepps some ragsing bees,  
Lyes out and will not cast,  
Some vther swarmes hypes on the trees,  
In knots togidder fast.

The corbeis, and the kekling kais,  
May scarce the heate abide,

Halks prunzeis on the sunnie brais,  
And wedders back, and side.

With gilded eyes and open wings,  
The cock his courage shawes,  
With claps of ioy his breast he dings,  
And twentie times he rawes.

The dow with whissing wings sa blew,  
The winds can fast collect,  
Hir pourpour pennes turnes mony hew,  
Against the sunne direct.

A descrip-  
tion of the  
euening. Now noone is went, gaine is mid-day,  
The heat dois flake at last,  
The sunne descends downe west away,  
Fra three of clock be past.

A little rule of braithing wind,  
Now losly can arise,  
The warks throw heate that lay behind,  
Now men may enterprise.

Surth fairis the flocks to seeke their fude,  
On euerie hill and plaine,  
Duhilk labourer as he thinks gude,  
Steppes to his turne againe.

The rayons of the Sunne we see,  
Diminish in their strength,  
The schad of euerie towre and tree,  
Extended is in length.

Great is the calme for euerie quhair,  
The wind is sitten downe,  
The reik thrawes right vp in the air,  
From euerie towre and towne.

Their firdoning the bony birds,  
In banks they do begin,  
With pipes of reides the iolie birds,

Halds

Halds vp the mirrie din.

The Haveis and the Philomeen,  
The Stirling whissilles lowd,  
The Cuschetts on the branches green,  
Full quietly they crowd.

The cre-  
puscule  
vespertine.

The gloming comes the day is spent,  
The Sun goes out of sight,  
And painted is the occident,  
With pourpour sanguine bright.

The Skarlet nor the golden threid,  
Who would their beawtie trie,  
Are nathing like the colour reid,  
And beautie of the sky.

Our West Horizon circuler,  
Fra time the Sunne be set,  
Is all with rubies (as it wer)  
Or Rosis reid ou'ret.

What pleasour were to walke and see,  
Endlang a riuier cleare,  
The perfite forme of euerie tree,  
Within the deepe appeare?

The Salmon out of crufis and creils  
Up hailed into skowts,  
The bels, and circles on the weills,  
Throw lowpping of the trouts.

O: then it were a seemely thing,  
While all is still and calme,  
The praise of God to play and sing,  
With cornet and with halme.

Bot now the birds with mony schout,  
Cals vther be their name,  
Sa Billie turne our gude about,  
Now time is to go hame.

With bellie sow the beastes belive,  
Are turned fra the corne,  
Duhilk soberly they hameward drive,  
With pipe and liting horne.

Throw all the land great is the gild,  
Of rustik folks that erie,  
Of bleiting sheepe fra they be fild,  
Of calves and rowting ky.

All labourers drawes hame at even,  
And can till vther say,  
Thankes to the gracious God of heauen,  
Duhilk send this summer day.

*To his sorrowfull saull, conso-  
lation. III.*

Immortall Spirit, my best, maist perfite part,  
Why dois thou thus thy selfe consume with caire?  
O noble chieftain of my manly harte,  
Why art thou thus with thought ou'r-set sa faire?  
Why is thy greeke augmented mair and mair?  
Why art thou sad, and sorrie to the dead?  
Why art thou almaist drowned in deepe dispaire,  
And comfort nane can finde, nor na remeid:  
Heare in the flesh thou taillis the paines of hell,  
Thou vthers helps (my saull) now cure thy sell.

My hart is faint, my flesh consumes away,  
Within my vaines the bloud is skant and cald,  
My bains thy bow, my strength dois cleane decay,  
My haires are schyre and gray, yer I be ald,  
My march it melts, my febill limbs thy fauld,  
My skin is drie, my hide hes lost the hew,  
My force it faillis to do the thing I wald,  
My bewtie faids, my face is paill and blew,

My

My sight is dim, for sunken ar mine eies  
How in my head, and all throw thy diseis.

Into this lyfe thou knawis their is na rest,  
But daylie paine, inconstancie and grief,  
For quhen thou always dois attend the best,  
Perchance shall come the greatest new mischief :  
Thow knawis thy stay, and onely trew relife,  
Duhair thou in thrall hes comfort fund before,  
Imbrace thy God with prayer and beleife,  
And in the end thou shall triumph with glore :  
Be ware and wise thy fais thee nocht begile,  
Losle not thy right for suffring heare a quhile.

Thow hes not yet bein threttie yeirs and aine,  
Into this fleshlie prison resident,  
And lo the halfe neereby the space is gane,  
Duhilk to remaine heere nature hes thee lent,  
Pee natures course the Lord he will prevent,  
And call thee hame, if that he thinke it good :  
Or if he length this life, hald thee content,  
And be commander of the flesh and blood :  
While thou art heare (my saull) see thou contend,  
This point of time in worthie warks to spend.

Though thou a stranger be, and thinks great lang,  
Anone thou shall pas to thy native land,  
The hiest iudge he will reuenge thy wrang,  
His sentence sure the earth can nocht gainstand,  
The day is neare, the hour it is at hand,  
The mightie God will come without delay,  
Deliuer shall his awin afflicted band,  
And from thine eyes shall wipe the teares away :  
Hope and reioise, for in the midds of strife,  
Thou shall be sure of conforte in this life.

And in the ende when deathe would thee devore,  
Hir mortall stang shall nocht take halde on thee,  
Bot be hir meaneis she shall thee quite restore,

Rev. 21. 1.

Unto thine awin eternall libertie,  
 With little paine thou shall dissolued be,  
 Furth of the bands of flesh where thou art bound,  
 Sine like a foull aloft shall swiftlie flie,  
 And leaue the bodie breathles on the ground :  
 With agile wings thou shall transcend the sky,  
 In sepulchree the corps shall sleiping ly.

The angels shall with singing thee convoy,  
 Throw aire and fire vp to the heauens sa bright,  
 Where thou shall dwell in blis and perfite ioy,  
 With happie sauls and messengers of light,  
 Free from the thoughts and sorrowes of the night,  
 Voids of all care, calamitie and feare,  
 For of the Lord thou shall injoy the sight,  
 In whome all grace, and pleasour shall appeare.  
1 Thes. 4. 14. With Christ thy head thou happie shall remaine,  
 To iudge the dead, while he returne againe.

O happie death to life the readie way,  
 The ende of greefe, and salue of sorrowes all,  
 O pleasant sleepe thy paines they are bot play :  
 Thy coup is sweete, although it taste of gall,  
 Thou brings the bound, and wretched out of thrall,  
 Within the port sure from the stormie blast,  
 For after death na mischiese may befall,  
 Bot wo, wan-chance, and perrels all are past,  
 Of kindly death nane suld affraied be,  
 Bot sick as hope for na felicitie.

Mat. 24. The day shall come when all the planets seauen,  
 Shall lose their light, and mightie influence,  
 The glistering starnis, and powers of the heauen,  
 Thir force shall faile, and haill magnisfcence,  
 The saints of God shall suffer violence,  
 The common course of mortall things shall stay,  
 The lively word shall get na audience,  
 For pittie, loue, and lawtie shall decay :  
 Then shall the Sonne of man be sene descend,

Whilke to all things shall put a finall ende.

It shall be then as in the dayes of Noy,  
When mortall men continued in their sin,  
They builde, they wed, they drinke, they liue in ioy, Mat.24.37.  
Into the arke while godlie Noy went in :  
Yet feare shall fall to heare the awfull din,  
To see the ende and suddaine change of all,  
The giltie minds abasedly shall rin,  
And wish the hils for feare on them to fall,  
Bot upprikt men shall clearelie understand,  
Their sure releefe, and conforte is at hand.

The heauens aboue with noise shall passe away, 2.Pet.3.10.  
And be dissolued with hett consuming fire,  
The elements sicklike that latter day,  
Shall melt with heat and tyne their faire attire,  
The sea and earth, and all this haile impire,  
Shall be brunt vp, and euerie thing shall burne,  
Contain'd theirin, flesh, bodie, bain, and lyre,  
Man maid of ashe to ashes shall returne :  
Bot God the Lord, whose promissis are truw,  
For heauen and earth hes height vs vthers new.

Who can devise ? or yet be words expres ?  
What hart can think ? or high ingine invent ?  
The maiestie the perfite holines,  
The glorie great, the beautie excellent,  
The shining light, the heauenly ornament,  
The day, the way, or yet th' appointed place,  
Of Christis descense, downe throw the firmament,  
When all his foes shall fall before his face ? Isa. 65. 17.  
66. 22.  
Reu.21.13.  
No (Lord) our wit na higher can atteine,  
Nor be thy word is set before our eyn.

As fierie flauches with suddaine thundring thuds,  
And glansing gleims, shines all the world throughout :  
So shall the Lord appeare into the cluds,  
With leaming light, and with a suddaine shout,  
The angels cleare shall compas him about, Mat.24.27.  
1. Thef. 4.  
16.  
Mat.24.31.

With

With mightie sound the trumpets blast fall blaw,  
 The dead fall heare, and rise all in a rout,  
 And all that sleepe in Christ fall thether draw :  
 Then thow (my saull) this body fall resume,  
 To meet the Lord and see the day of dumme.

1 Cor. 15.  
 23.

Sum sayis that Pyrrha women made of stains,  
 And men were formed be Deucalion.  
 fab. 7.  
 1 Cor. 15.  
 15. But certainely of deid corrupted bains :  
 A livelie corps that day fall rise anone,  
 Pea be the word, and wark of God alone,  
 As kindly corne cummes of the rottin seid,  
 Or flowres revertis that withered were and gon :  
 Sa fall all flesh reuiue that taisted deid,  
 Be sea or land, sen first the warld began :  
 This may the Lord, quhilk of dust creat man.

1 Thes. 4.  
 15. 16.

Duhen all the dead obeyed hes the blast,  
 And clad themselves with immortalitie,  
 Then fall proceid the liuing at the last,  
 Quhilks fall not sleip, nor yet dissolved be,  
 But in ane clap and twinkling of ane eye,  
 51. 52. 53. They fall be chang'd, and all transformed new,  
 In substance pure, apt for eternitie,  
 Cleane, incorrupt, and of ane heauenly hew :  
 Swa baith the quick and dead fall them prepare,  
 Syne mount and meit Christ Iesus in the air.

1 Thes. 4.  
 17.

The iudge maist Just with iustice fall proceid,  
 Duhaire na defence, nor cautele, fall availl,  
 Na butie, blude, nor riches fall remeid,  
 But welth and wit, friends, force, and all fall faill :  
 Duhen all the warld sal be convened haill,  
 Before the throne, that feirfull sight to se,  
 His awin elect the Lord fall then out-waill,  
 At his right hand quhilks fall all planted be.  
 Then fall he say : Cum haue your right reward,  
 My blessed flock quhilk was for you prepar'd.  
 But at the left, and on the vther hand,

Mat. 25.  
 31.

In quaking dread, in miserie and wo,  
 The dulefull troupe of criminals shall stand,  
 To whome the dume shall be pronounced so :  
 O ye accurst into the hels ye go :  
 For vglie devils a iust prepared byre,  
 Ye knew me not, therefore I know ye no,  
 Pas to be cast in euerlasting fire :  
 In dying death ye weeping shall remaine,  
 And gnashing teeth, into the endles paine.

Mat.25.41.

O tyrants proud, O stinking wormes and dust,  
 O infidels and libertines prophain,  
 Ye obstinate and Judges maist vnjust,  
 Remord ye nocht to heare this speiking plain ?  
 Or think ye not that Christ shall cum again,  
 Though for a time he patiently you spair :  
 O brutall beists, your thoghts are falle & vain,  
 Your punishment it is reserved thair :  
 Watch and beware the dyet is unkend,  
 Stoup and repent while ye haue grace to mend.

Mat.24.26.

Then thou my saull with great triumph and glore,  
 With saints assembled on the vther side,  
 Shall take the corps quhair thou was first before,  
 Unto the high and holie cietie wide,  
 With melodie we shall all thither glide,  
 Sing and reioyce even as the Lord hes said,  
 Into that blis and lasting life to bide,  
 Prepaired for vs before the earth was laid :  
 So when the Sun hes finisht everis thing,  
 To God maist high he shall remit the ringe.

Bot now my hart within my bowdin breist  
 I feill revert and wondroulys revert,  
 My saull sicklike hir sorrowing she hes ceist,  
 And of my sang a perfite Joy can preif :  
 The life to come so firmely I beleue,  
 That though all flesh to death were redy boun  
 I shold be sure the Lord wald me releue.

E

Though

Thought all the warld were turned vp-side downe :  
 Lord, hallowed be thy haly name diuine,  
 For power, praise, the reigne, and all is thine.

*Thankes for deliverance of  
 the sicke. V.*

**Q**Why dois my silent tung repose, and hald her peace ? (cease ?  
 Why dois my voice, the worthie praise of God, from singing  
 My slouthfull lips that suld pronounce, ar closed night and day.  
 My mouth is sealed vp as though, I had nathing to say.

Behald with mony holocaust, and vndeserued glore,  
 The pagane blinde his mightles God, and idole dois adore :  
 The altar with the blude of beasts, is sprinkled be the Jew,  
 He makis a smuike, and smelling sweet for payment of his vow.  
 And suld not I, an impe of Christ, redeemed from my sinne,  
 Ane sacrifice of thankes present : But quhair soll I begin :  
 For quhy ? our God in all respects, is infinite perfite,  
 Yea, more diuine nor Man can think, conceiue or yet indite,  
 All gude, all iust, all wise and trew, all mercifull, and kinde,  
 Almighty, strang, and liberall, all prouident in minde.  
 Yet as I haught, so soll I hald, to magnifie the Lord,  
 Quhilk hes the pynning patient, againe to health restord.

The wonderfull and diuers meanes can not be fullie shawin,  
 Quhairby the Lord the wicked wraikes & conqueris his awin :  
 Be weire, be want, be losse of freinds, be greeuous thought and care,  
 Be seritude, be lang exile, be sicknes sharpe and sare.  
 The Monarch great, the tirant proud, the liuer insolent,  
 Quchen be the mightie hand of God, a fair disease is sent,  
 For all their force anone they faint, they ar defected law,  
 From all societie and game, themselves they do withdraw :  
 Maist like the Deare quhilk wonted is, with gun, or deadly dart,  
 Flies from the heard to sum desert, quhair he may lie apart :  
 Lust, luxurie, nor deintie fair, they rask not by a leik,  
 Na mirth nor earthlie vanitie, is pleasant to the seik.

Duha

Duha wald not in his heause pligthe, and cruell pining paine,  
All worldly wealth and glore renunce, to haue his health againe?

The bewtifull wald lose his hew, the strang wald quite his strength,  
The rich his store his threasor great, and fertile lands of length:  
The burning maist ambitious breist, wald quite his noble fame,  
And be content without renoun, to lead his life at hame.  
Bot all in vaine the birenist gold, nor heapes of siluer bright,  
The stately staines, the jewels rich, nor buildings huge of hight:  
The braue dependers monie ane, nor highest dignitie,  
May not their duynsing maister mend, nor yet his torment ease:  
The precious drincks medicinall, sum sweet, sum bitter sower,  
Noe minerals may not prolong his loathsome life ane hower:  
Whome God anis be his iudgement iust, appointed hes for deid,  
Na medicine, na elixir, nor monie may remeid.

When irefullie Antiochus, from Persia lute draw,  
Into his rage he made a vow, the Iewes to ouerthraw,  
Agains the saikles saintis of God, to turne his cruell face,  
And make Ierusalem for Iewes, a common buriall place:  
Bot in his pride the Lord him smote, while he was thither bown,  
With sick disease that from his couche, for faintnes he fell downe:  
Sick bitter paine remediles his bowels did deuide,  
That of his flesh the men about, might nocht the stinke abide:  
And nocht appeased was the Lord (a fearefull thing to heare)  
While be the naughtie worms his corps consumed was intir.

The Lord sicklike when least he weind, maist iustly maid to fall,  
The thryse extreme Herodian pride, be litil vermine small,  
While he did persecute the kirke, and liues of preachers sought,  
They greedily deuord him quick, and eate him vp to nought,  
With unkouth, and incurabill diseases wonder fell,  
Euen from the earth the Lord cuts of the wicked that rebell.

Bot as the sicknes iustly sent confounds the faiis of God,  
Sa serues it to his seruants of a needefull whipping rod:  
For luke as when the little childe, gainstands the fathers will,  
Calls downe his face with froward lookes, and stubbornly dois ill:  
The wise and louing father then, puts to his gentill hand,  
And for his weill with awfull boast layes on the byting wand,

Uuhill tawnd with strypes, the tender childe, with sobs and monie teire  
 And reuthfull skreikes cryes oft alace, Gods mercie father deare,  
 Sa when the children of the Lord, transgressed hes his law,  
 And blinded with their awin delights, their dewtie dois misknow,  
 He takes the rod and sicknes sends, the punishment of sin,  
 And strikis the flesh with torment fair, externall and within :  
 Uuhill all defait the sickly saull, vnfeinedly repent,  
 Sine on this waies, unto the Lord direct his heauie plent.

I mon confes (O mightie God) I haue offended thee,  
 And iustly through my great trespass, deserued hes to die,  
 In seruyng thee I haue bin slack, I haue vnthankfull beene,  
 My cheritie was growyn cald, my life it was vncleene :  
 For quhilk I feele thy felon wraith, against me kendled het,  
 How can I lift, my head and hart with sicknes are ouerset,  
 I taist na kinde of fude by day, I take na rest by night,  
 The fighour onely of a man, but onely force or might :  
 Bot (Lord) when thou art bound to strike, quha dow abide thine yre ?  
 Thou knawis that I am fraile, therefore forbeare me I desire,  
 Forgiue me anis, restore my strength, releue me of this paine,  
 And all thads mis I fall amend, and fall not sin againe.

All this and mair with broken voice, and hands to heaven out-sprede,  
 The Godly patient he powrs out, vpon his carefull bed :  
 The highest God from heauen behaldis, and is content to see,  
 The sinner earnestly repent, and to his mercie flee :  
 Then be his halie helping hand, he raises from the dust,  
 The pure afflicted faithfull saull, intending to be iust,  
 He makes the physickie take effect, the slummers soft he geifis,  
 The force quhilk did before decay, from day to day reveisifis :  
 While to the glorie of the Lord, and ioy of his elect,  
 He fullie to their health restore, them whom he did deiect :  
 The godly Hezekiah king, was sick in great distres,  
 And be the Prophete wairnd, that he sould never conuales :  
 Bot when he called to the Lord, and wept with bitter teares,  
 The God of health withdrew the rod, and to his plaint gauie eares :  
 The morning thrise had nocht renewed hir heauenly ornament,  
 When to the temple of the Lord, to worship he vp-went,

And

And thrise fwe helthie happie yeares, were granted him to leaue,  
In signe whereof, that he such heichts might constantly beleeue,  
The Sun retid haill ten degrees from Occident till East.

What vails the wates of the wols, or pardons of a preist,  
O pilgrim blind, what can the baines of men prolong thy dayes ?  
That God is geuer of the health, whome sun and Moone obayes.

Right sa the iust and suffring Iob, a mirrour to the rest,  
Was he nocht sair with byles, and bruiks, and pouertie opprest ?  
From head to heele with botches black, his bodie was ou'r-cled,  
Contemned be his wife and friends, the ashes were his bed :  
Yet when the Lord him tryed had, his health he did restore,  
And purchaſt to himſelfe thereby, ane euerlaſting glore.

Iob 1. 13  
& 2. 7, 8.  
4. 1, 7, 17,  
& 42. 10.

This then we see : the mightie God, the crosse of sicknes sends,  
Unto his awin adopted sonnes, to mony diuers ends,  
Now as a plague, now as a pruife, that man may clearely knaw :  
How he is weake, and of himſelfe cannot fulfill the law,  
Now as a prick to call to minde quhat evill is, and good,  
To mooue the dull forgetfull heart, demerit in flesh and blood.  
What bitter teares ? what inward sighs ? what fervent prayers deepe ?  
Be ſicklike meanes the Lord drawes out, of them that are a ſleepe ?  
Euen as before forth of the flint, is forſt the fyrie ſpreit :  
Or as the Bee, out of the weids, extracts the hony ſweit,  
Ane hundreth heauenly thoughts, the ſick will meditate in minde,  
Contemne the world, and mans conceits to wickednes inclind,  
Divinely with themſelues diſcourse, of mony pleasant thing,  
Quhilk they forget, and in their health, to minde could neuer bring.

O gratiouſ rod, whereby the Lord and man are reconcealed,  
O happie ſicknes of the flesh, whereby the ſaull is healed,  
O meruellous great mediciner, and loueraine mediceine,  
Quhilk be the bodie to the ſaull, dois mightilie atteine.

O ſicknes ſower the end is ſweete, for be theſe ſharp diſſealsis,  
He wunds the ſenſeles harts of men, quhilk pleasor cauteris is :  
Bot mightely he raises vp the faithful when they fall.

I haue beene ſeik, and to the Lord did airly cry and call,  
Quhilk euer did exhaufe my voice, and healed me with ſpeeđe,  
Aboue my wit he did prouide, and ſend me helpe at neede :

Nocht onely me he did releue, when I was fair affrayed,  
Bot also from the dure of death, even them for whome I prayed.

He is the rare phylsion wise, the trew Medicinar,  
In Chirurgie of perfite skill, the traist Apothecar :  
And all that falsely is ascryued to Esculapius,  
To Zoroast, till Apuleie or to Democritus :  
He can performe in verie deede, he can the dolor swage,  
Restore the health prolong the dayes, renew the widdered age,  
Reuise the dead, and sing forgiue, the onely source of all,  
Quhile I may last (O liuing Lord) thy praises sing I shall.  
I shall thee blis quhill vitall braith within my breist remains,  
Quhill I haue memorie or wit, or heate within my vaines,  
For all thy gifts and graces great, thou granted hes to me,  
With thankfull heart this sacred sang, I dedicate to thee :  
Lord, try me nocht with fair assalts, least suddainely I slide,  
Bot if thou try, augment my strength, sick tryall to abide :  
And syne to serue and worship thee, I presentlie intend,  
God giue me grace to perseuere unto my lives end.

*Of Gods omnipotencie. VI.*

O Euerie liuing warldly wight,  
Awake and dres your selfe with spreede :  
To serue and praise the God of might,  
From whome all bountie dois procede :  
For gif ye drist, and still refuse,  
The heauens and earth will you accuse.

The brutall beasts but ony stryfe,  
They willinglie his voice obay :  
The creatures that hes na life,  
Sets forth his glorie day by day :  
The earth, the aire, the sea, and fire,  
Ar subiect all to his impire.

The heauen it is his dwelling place,  
Mat. 5. 34. The earth his littil fute-stule law,  
35. His warks are all before his face :  
Of hearts the secreteis he dois knaw,

And

And euerie thing as in a glas,  
He leis before it cum to pas.

The swift and actiue fierie spreits,  
The Cherubins of substance pure,  
They walk amang the holie streits,  
And makes him daylie seruice sure :  
Pea, at all times they readie stand,  
To gang and cum at his command.

When Ionah in the sea was cast,  
By Lot, for safetie of the leaue,  
A mightie Duhaill did follow fast,  
Prepard the prophet to receaue :  
Duhilk at command did him deuore,  
Sine brought him safely to the shore.

And as Elijah lurking lay,  
Lang solitar by Cherith side,  
The rauens left their common pray,  
His sustenance for to prouide,  
As they were charged him to feede,  
They brought him daylie flesh and bread.

Duha learned Balaams brutall asse,  
The angell of the Lord to knaw ?  
A foote she forward wald not pas,  
That way where she him standing saw,  
Bot spake that maruell was to see,  
Against hir maisters cruytis.

The roaring lions fieris and fell,  
Brought vp and baited ay with bloud,  
They spard the godly Daniell,  
Expos'd to them in place of fude :  
Sa fishes, souls, and rauenous beists,  
Of God maist high they hald the heists.

The verie devils dare nocht rebell,  
Against his Maiestie and might,  
The spreits uncleane he did expell,  
Forth of the pure possessed wight,

1. King. 22.  
19.  
Iob. 1. 6.

Ionah. 1. 7.  
15. 17. &  
2. 10.

1. King. 17.  
5. 6.

Num. 22.  
28.

Dan. 6. 6.  
22. 23.  
Mat. 8. 28.

Duha but his priuiledge diuine,  
Durst na way enter in the swine.

1.King.22.  
21. Into the prophets mouthes the spreit,  
Of lies could neuer enter in,  
Duhile he did licence first intreate,  
Of God the Lord, for Ahabs sin :  
Duhilk be that meanes did him entyse,  
His awin defaist till enterprise.

His halie statute to fulfill,  
And potent power to declaire,  
The massiue earth reposis still,  
Suspended in the cestil eire :  
And at hir dew appointed houres,  
Brings forth maist pleasant fruits & floures.

Gen.1.9.11.  
Exod.14.21. Duhat thing is fiercer nor the sea ?  
Wair raging nor the awfull deepe ?  
Duhilk back retird at his deerie,  
And dois her bounds and marchis keepe :  
Syne at his charge apart stude by,  
To make his hoste a passage dry.

Without the subtile air but dout,  
Na plaint nor liuing thing may leſt :  
Therefore it cleaves the earth about,  
And is in euerie place posſest,  
Then as his godlie wisedome wald,  
Decernes the seasons hett and cald.

Gen.19.24. The brimstone and the burning fire,  
Naſt ſuddenely from heauen fell downe,  
For to conſume into this yre,  
Baſth Sodome, and Gomorrah towne :  
Bot in the firie furnace he,  
Preserued ſafe the children three.

Dan. 3. 23. The mightie winds blaſes to and fra,  
From euerie airth be day and night,

¶

We heare them thudding by vs ga,  
Yet not conceaues them with our sight :  
Bot in a clap the Lord to please,  
Their blasts they quietly appease.

Like flocks of fowls the clouds aboue,  
Furth flies and couers all the sky :  
Againe they suddenly remooue,  
We wat not where nor reason why :  
Bot till obey his holy law,  
They poure out rain, sharpe haile, and snow.

Behald the fearefull thunder crack,  
And fierie flauchts sa violent,  
Appeares nocht in the cloudis black,  
Duhile be the highest they be sent :  
The harts of men are dasht with feare,  
Sik lights to see, and claps to heare.

The heauen sa high, sa cleare of hew,  
Declares his power passing weill :  
Sua swift of course ay recent new,  
Revolving like a turning wheill,  
Mane knowes whereof the globe is made,  
Duhais beautie at na time dois fade.

He made the Sun a lampe of light,  
A woll of heate to shine by day,  
He made the Moone to guide the nift :  
And set the starnis in gud array,  
Orion, Pleiads, and the Vrse,  
Obserues their dew prescribed course.

O Poets : paganes impudent,  
Duhy worship ye the planets seauen ?  
The glore of God be you is spent,  
On Idols and the hoste of heauen,  
Ye pride your pens mens eares to pleis,

With fables and fictitious leis.

Your knowledge is bot ignorance,  
 Your cunning curiositie :  
 I finde your facund eloquence,  
 Replete with febles fantasie :  
 Ye never knew the lively rod,  
 Nor gospell of the sun of God.

He is aboue Mercurius  
 Aboue Neptunus on the sea,  
 The winds they knew not Eolus,  
 Their is na Iupiter but he,  
 And all your Gods baith great and small,  
 Are of na force for he is all.

Bot sonnes of light ye knew the trueth,  
 Extoll the Lord with heart and minde,  
 Remoue all slayes and sluggish sleuth,  
 Obey his voice for he is kinde :  
 That heauen and earth may witnes beare,  
 Ye loue that God which bought you deare.

*The triumph of the Lord, after the  
 manner of men. VII.*

*Alluding to the defait of the Spanish nauie  
 in the yeare 1588.*

**T**Riumphant Lord of armes and of hostes,  
 Thou hes subdu'd the vnuersall coastes :  
 From South to North, from East till Occident,  
 Thou shawes thy selfe great God armisportent :  
 O captaines, kinges, and Christian men of weir,  
 Gar harraulds haist in coats of armor cleir,  
 For to proclaime with trumpet and with shout :  
 A great triumph th' vniers throughout :  
 For certainlye the Lord he will he knawin,  
And

And haue that prayse quhilk iustlie is his awin.

¶ yee that wuns amang the pleasant feilds,  
Quhair fertile crofts their yearly profite yealds,  
And all that heigh vp in the hieland dwells :  
Amang the mures, the mountaines, and the wells,  
And yee that in the forrest fare remaine,  
Far from the burghs, ga to the burghs again :  
Baith man and maides, put on your garments gay :  
And ornaments made for the holy date,  
Leaue of your wark, let al your labour be :  
This braue triumph, and royall feast to se.

Let cities, kirks, and euerie noble towne,  
Be purified, and decked vp and downe,  
Let all the streets, the corners, and the rewis,  
Be strowd with leaues, and flowres of diuers hewis,  
With birks, and lawrell of the woddis wild,  
With Lauendar, with Thyme, and Cammamild :  
With Mint and Medwortes seemelie to be seen,  
And luikin Gowanes of the medowes green,  
Let temples, staires, the porches, and the ports,  
And windows wide quhair luickers on resorts,  
With tapistrie be hung, in Turkie sought,  
With claih of gold, and siluer richly wrought,  
Let euerie place, and palice be replete  
With fine perfume, and fragrant odors sweat,  
Suffumigat with nard and cinnamon,  
With myrhe, and myrtle, camphyre, and bdellium,  
With incence frank, Aloes, Calamus,  
With Saffran, Mistleck, and Juniperus.  
Expose your gold, and shyning siluer bright,  
On couered copbuirdes set in opin sight,  
Du'rgilted coups, with carued couers clear,  
Fyne precious stains, quhair they may best appear,  
Lawers in ranks, and siluer baissings shone,  
Saltfats outshorne, and glasses chrystalline.  
Make scaffalds clare for cumlie comedies,

For pleasant playes, and morall tragedies :  
All to decore with ioy, and ane accord,  
This new triumph, and Sabbath of the Lord.

Right as the poynct of day begins to spring,  
And Larks aloft melodiouslie to sing,  
Bring foorth all kind of instruments of weere,  
To ga before and make a noyce cleer :  
Gar trumpets sound the awfull battalls blast,  
On dreadfull drummes gar strik alarum fast,  
Wak shouting shalms and persing phiphers shill,  
Clean cleave the cluds, and piers the hiest hill,  
Cause mightily the weirly notis breik :  
On hieland pypes Scots, and Hybernik,  
Let heir the shraichs of deadly Clarions,  
And syne let of a volie of cannons,  
Duhill quhat for reick, rude ruminishing, and reard,  
The heauens resound, and trembling take the eard.

Let enter sine in proper painted carts,  
The buting rich, brought from the fardeli parts,  
And ample pray quhilk great Iehouah wan,  
From his fierle fais, sen first the warld began.

Their sall be sein the ensigneis displayed,  
Bright baners braid, and standards weill arrayed,  
Sum white and reid, sum yeallow, grein, and blew,  
Duhilk God perforce out of their handes threw :  
The portrators of euerie vanquest towne,  
Of Cittadells, and rampiers of renoune,  
The likeli forme of founseis large and deepe,  
The modalls great of castills eith to keep,  
The forme of forths invincible to se,  
Of mightie walls, and ramporst towers so hie,  
Demolish all, into a birdis nest ;  
With great and iust artailzerie celest.

Sa sall be seen the figoures of the flots,  
With fearefull flags, and weill calunterd bots,  
Of gallays swift, and many gallias,

Duhilk

Duhilk through the seas but perrell thought to pas,  
 Faire seemely shippes of four, ffeue hundredth tuns,  
 All furnisht full of fire-warks, and of guns,  
 Duhairof be force their was sum captiues led,  
 Sum cleane defait, sum fugitiues and fled:  
 Yet from the Lord na way could finde to ffeie,  
 Bot in their flight were tossed on the sie:  
 The waltering wals, and raging windie blast,  
 Gaid vp their towes, and caul'd them hew their mast,  
 And sine were cast for all their brags and host,  
 Sum on a schald, sum on ane yrin cost,  
 Sum gaid in tua buird on ane forrain land,  
 Sum on a rok, sum on a whirling land,  
 Duhile name were safe vnperisht to be found,  
 Bot men and all went to the water ground.

Let follow nixt in ordor to be seyn,  
 Their armour cleare, and warlike wapins schein  
 Hard halecrets, helmets, and hewmonts bright,  
 Ticht haberschons, habriks, and harneis light.  
 Murrions for men of fute, and shining shelds,  
 Barding for horse appointed for the fields,  
 Gantlets ou'rgilt, wambraissis gainand weill,  
 Corsets of pruif, and mony targe of steill,  
 Sum varneist bright, sum dorred diuerslie,  
 That men may muse sic precious geir to see.

Th'ilk samyn wayis, exemple for to giue,  
 Draw in on weaps their armour offensiuie,  
 Great ordinance, and feilding peices fell,  
 Muskets maist meit with men of armes to mell,  
 Hagbutts with lunts, Pistolles with rowets fine,  
 Swift fierie darts deuidis be great ingine,  
 Crosbowes of waight, and Gnosik gainyeis kein,  
 Strang pouling picks the charge plait to sustein,  
 Bumshes of speirs, and Launces light, and lang,  
 Steill ar, and masse, for barded horses strang,  
 Syne arming swords, and vther grunding glaues,

Duhilk

Quhilk maid na stead when they were rendered slaves,  
Theirs guns misgaue, their speirs like huinwands brak  
Theirs fainted hearts for feare retird aback.

Their thresours rich, wherein they put their trust,  
To all the warld salbe maid manifest :  
Let men expres appointed be to beir,  
Theirs siluer heaps in plaits of siluer cleare :  
Theirs siluer wark, and precious ornament,  
Sall follow next in order subseuent,  
Not to their praise, but to their shame and scorne :  
Theirs cuinzied gold, in baissings sall be borne,  
Of moltin gold discovered to be sein :  
With precious stains quhilk fed their greedie ein,  
Theirs goldsmith wark and vessells of great waight,  
Token sick fooles agains the Lord to fight.

Let publikely be caried throw the townes,  
The diadems, the scepters, and the crowns :  
And honored swords of many puissant king,  
Whom Iah our God down from their throne did thring.

Besides these things vse all the meanes ye may,  
To sanctifie the Lord that solemine day :  
For great Pompeie, nor Paull Emilius  
Marck Antony nor Cæsar Iulius  
The Scipioes the hardie bretheren twa,  
Nor nain in Rome triumphed never sa.

When on this waies the buiting is inbrought,  
And all their force declared to be nought,  
The emperors, and kings sall ga behinde,  
That greater nain was on the earth to finde.  
As men defait cled all in dulefull black,  
In coschis traind with slander, shame, and lack :  
Theirs children young, and minzonis in a rout,  
Drest all in dule sall march their cosch about,  
With bitter teares, with sighes, and courage cald :  
When they their Lords in sik estaite behald,  
Theirs counsellors sall gang with drerie cheir :

And

And count their wit to be bot follie mere,  
 The multitude then diversly fall deim,  
 And of that sight fall diversly estein :  
 For sum fall rin and gase them in the face,  
 And sair bewaile to see them in sick case,  
 Pea they that wisht their wrack and death before,  
 Their miserie fall mein and pittie sore.  
 Bot sum sa soone as they them see ga by,  
 Fall heave their hands and make a mighty cry,  
 Deride their force and shout into thir eir :  
 Take their the kings quhilk made the Lord the weir.  
 Ane uther sort fall sick, and whisper thus,  
 Heare is behald a matter maruellous.  
 Their monarchs great confided in their strength,  
 And thought by force to win the world at length :  
 To way the hils, and right up to the skies,  
 Bot now their pride and puissance broken lyes :  
 ,, Kings are bot men, men are bot wormes and dust,  
 ,, The God of heauen is onely great, and iust."

Bot now I leaue the ordor and array,  
 Of men defait and entring of the pray :  
 Du'r whome the Lord triumphed hes or now,  
 And fall triumph for he hes maid a vow,  
 To put his fai to flight and open shame,  
 To purchase him a praise and lasting name.  
 I will the forme now summarly set downe,  
 How Christian Kings, and captaines of renowne,  
 Fall enter in the burghs that holy day,  
 What they fall doo, what they fall sing and say :  
 Their perfite ioy and pleasour to expres,  
 To magnifie the might and holines  
 Of God the Lord the great triumphher strang :  
 The chastiser of wickednes and wrang.

Euen lik (I say) as Ioue our God erected,  
 As instruments and messengers directed,  
 To woork his wark, and fight into his field

Sall

Sall armed be that day with spear and sheld,  
 Baith horse and fute in weirlike maner drest :  
 In glittering geare quhilk brauest is and best,  
 All weill arrayd in squadrons, troupes and bands,  
 Maist muster-like : syn, in their doughtie hands,  
 Ilk man a palme, and laurell branch fall beare,  
 The proper signe of victorie in weir,  
 And on their heads fall haue their laurell crowns :  
 Sa fall they march and enter in the towns,  
 As conquerers, and soldarts of the Lord,  
 Duhilk valliantlie with courage and accord,  
 Were reddie bent till execute his charge,  
 And fight beneath his blissted banner large.

The musickle then, and heauenly harmony  
 Of instruments accorded in a kie,  
 Maist musicall and delicate to get,  
 Sall their be heard together sweetly set :  
 As clarshons cleare, douce friddoning of flutes,  
 The viols swift, and finest Venus lutes,  
 Joynd with the voice of men, and breistling boyes,  
 Duhais measour iust fall modulat the noyse :  
 That Cleopatra in her gallay gay,  
 Nor singars on saint Cecils holy day :  
 Empedocles the wise Sicilian,  
 Nor Orpheus the craftie Thracian,  
 Phylirides, nor skilful Arion,  
 Nor famous lute of running Amphion,  
 Struik never note so pleasant to the eir,  
 Nor sang sa sweet as they that fall be heir.

Bot quha pretends the puissance to declare,  
 Right as it is, or enters to compare :  
 The glore of God with that of mortall men,  
 Sall tyne bot time, and tyre his painefull pen,  
 Als far as light, the darknes dois deface,  
 Dr hell is from the highest holy place,  
 Als far as sclaves are from the stait of Kings,

Dr widdring weids, from everlasting thinges :  
 Als far his might surmounts the night of man,  
 His Pompe and pride, and all the craft he can.  
 The Romans stout quhilk had the earth outhrawin,  
 At their triumphs in chariots great was drawin,  
 Be divers beaſts quhairin they tuik delite,  
 For sum were train'd be horſſe of coulor white,  
 And sum be harts contrarie to their kinde,  
 Be cruining Bulls of heigh and hautie minde,  
 Be Elephants, and sum be Lions laide,  
 In claiſt of gold and finel purpor claid.

But he quhaſ wraith consumis like burning coles,  
 Quhilk turnes the heauens upon the stable poles :  
 Hes left the earth, and rydes upon the sky,  
 Na mortall eyes may face to face espy  
 The Lord, and live : his chariots are of fire,  
 He makes the earth to tremble in his yre,  
 Great Jesus Christ conducts his armie stout,  
 The angels bright they compas him about :  
 His maiestie the tounes can nocht conteine,  
 Yet is, and hes be power present bein.  
 Heauie vp therefore (yee christian men of weir)  
 Your hands, your hearts, your eyes, and voyses cleir,  
 Unto the high and great triupher strang,  
 That solemne day sine let this be your sang.

*The song of the Lords souldiours.*

O King of Kings, that sits above,  
 Thy might, thy mercie, and thy loue,  
 Thy works are wonderfull to tell,  
 In earth thy name mot praised be,  
 And in tha holie placis hie,  
 For nane is like thee but thy self.  
 Upon the firmament thou ryds,

G

And

And all the world diuinely gydes,  
 To hell thy power dois extend,  
 Men may imagine, men may deuise,  
 Men may conclude and interprise,  
 Bot thou dois modifie the end.  
 This day we magnifie thy name,  
 For thou hes put till open shame,  
 And turnd thy felon faiis to flicht,  
 Their Idols and their armies greet,  
 Their force availd them not a whit,  
 Their towers & towns hes felt thy might.

Gen. 11. Thou staid the tower of Babylon,  
 Unbuildest higher be a stome,  
 Though Nimrod thought to reach to heauen,  
 The tounys of men were so confused,  
 That they their foolish wark refused,  
 And sundrie through the earth were driuen.

Exod. 13. God send to guide his armie right,  
 21. & 14. A cloude be day, a fire be night,  
 17. 28. And led them safely through the sie,  
 For all King Pharaos pride and bost,  
 His chariots, horsmen, and his host,  
 Were drownd and fand na way to fite.

Iof. 6. Of Iericho he bruylde the wall,  
 And quickly maid it flatling fall,  
 When as their priests their trumpets blew,  
 The people maid a mightie shout,  
 When they had past the towne about,  
 And sa the citie ouerthrew.

Iofh. 10. Five Kings he chaist at Gibeon,  
 And as they fled to Beth-horon,  
 With haile he slew them by the way,  
 The Sun and Moone at his command,  
 Into the list he maid to stand,  
 To make the Amorites a pray.  
 Nuha ever hard of armour sick,

Quhat

Duhat bulletts euer flew sa thick,  
 As hailestains fell downe in that schower?  
 Na gunners could that bartsene clenge,  
 They knew not whome on to reuenge,  
 Bot gazed on the heauenly tower.

Be Ioshua he wrought thir things,  
 And vainqueist ane and threttie Kings,  
 As Iorden rins on euerie side,  
 Duhilk may all kings example giue,  
 Sa lang as men on earth may liue,  
 In God the greatest to confide.

He bath devisde, and wrought the deedes,  
 Of Gideon against the Medes,  
 And strake the multitude with feare,  
 Three hundred men defait their campe,  
 With trumpet, pitcher, and with lampe:  
 That was a stratageme of weir.

He strength and manheid by the laue,  
 To Samson, and to Dauid gaue,  
 Duha maid the Philistims to fall,  
 His awin he myghtelie susteins,  
 Be wonderfull and unkouth meanes,  
 To shaw that God is guide of all.

The puissant King of Syria,  
 Duhen he besieg'd Samaria,

The God of battels succours send,  
 For in that camp was hard sick din,  
 Of carts and horse quhilk seem'd to rin,  
 That nain durst bide to see the ende.

Duhen proud Saneherib blasphemed,  
 Invincibill his puissance seemed,  
 Zit hame with shame he turn'd agayne,  
 Nine score, fwe thousand on a nift,  
 Were smote by them that tooke the flicht,  
 Sine be his sonnes, himselfe was slaine.  
 In weir the Lord giues victorie,

Iosh. 12.

Judg. 7.

Judg. 14,  
 15, & 16.  
 1. Sam. 17.  
 22, 27.  
 2. Sam. 5.  
 6.

2. Kings 7.

2. King. 19.

From time to time, as we may see,  
 Be meanes vnlyked for of men :  
 As he was then, sa is he now,  
 Though faithles folk will never trow,  
 Duhile be experiance they ken,  
 He is the mightie God of weir,  
 He strykes his faes with suddaine feir,  
 Duhen they appeare maist strong & stout,  
 The harts of Kings are in his hands,  
 He breakes their legs and bloudy bands,  
 And brings his purposis about.  
 Euen in our dayes haue we not seyn,  
 The wicked fall before our ein,  
 Into their hetest cruell rage ?  
 The greatest dukes and kings annoynted,  
 We saw them laitly disappointed,  
 And get their weill deserued wage.

Psal. 68. 2. As war is melted by the fire,  
 Sa be the Lords consuming yre :  
 The might of man melts cleane away,  
 To sick as constantlie beleuees,  
 He courage and good succes giues,  
 And will not see their cause decay.  
 Though for a time the proud preuaile,  
 Their glas will run, their force will faile,  
 Unto the Lords eternall glore :  
 And when before our fais we fall,  
 Be sure our sins are cause of all,  
 Duhilk we fuld earnestly deplore.  
 O Iah our God : be thou our guide,  
 In battailes be thou on our side,  
 And we shall nather fall nor flee,  
 Through Christ thy sonne our sins forgiue,  
 And make vs in thy law to lue,  
 That we may praise and worship thee.

And

The great triumph this way shall take an end  
 And all the hoste shall to the temple wend,  
 As custome is in well arrayed ranks,  
 With sacrifice of prayers and of thanks :  
 The soldarts stout shall all receaue reward,  
 For lo, the Lord the basket hes prepaird :  
 To feede his hoste with heauenly liuelie fude,  
 Euen with his sonne Christis bodie and his blude :  
 Wherat fuld the gifts that lasts bot for a space ?  
 Or drinking of the riuier Euphrates ?  
 The woll of life (as happie men and blist) Reu. 21. 6.  
 They shall anis taist, and neuer mair haue thirst.

4. October, 1589.

*The humiliation of a sinner. VIII.*

**T**he weight of sin is wondrous great,  
 Wherat may that greeuous burdin beir ?  
 My God maist humblie I submit,  
 Myselfe before thy hienes heir :  
 Oh : rewthfullie incline thine eir,  
 Unto my pittifull complent :  
 Thy punishment, and plagues retire.  
 From me pure pyning penitent.

Wheran darkenes hes the heauen revest,  
 Bot ather Moone or Starnie light,  
 Wheran man and beast are at their rest,  
 Throw secreit silence of the night,  
 I woltring like a woefull wight,  
 Still waking in my bed I ly.  
 My sins presents them in my sight,  
 Oh harken, Lord, for helpe I cry.

My pansing dois augment my paine,  
 Because I cannot be excused,  
 I am sa oft relaps againe,  
 Into the sin quhilk I refused,

Thy clementie I haue abused,  
Be leading of a wicked life,  
My spreit within this flesh infused,  
Is like to perish in the strife.

Ah : to my faiis then fall I yeeld ?  
And all thy mercies great despair ?  
Ah : fall I now giue ouer the field ?  
And never looke for mercie mair ?  
Ouhilk hes sa oft baith lait and air,  
Sung praise to thee with soyfull hart,  
No Lord, preserue me from that snare,  
And let this cuppe from me depart.

Mat.11.28. I haue assurance of thy spreit,  
That thou the laidned will releue,  
Ouhilk cumis to thee with heart contreit,  
And in thy bountie dois beleue :  
My feebill faith, O Lord, reuise,  
For though my sinnes be like the sand,  
Hit thou art abill to forgiue,  
And raise me with thy helping hand.

La. 5. 21. Iohn 6.44. Nuha can vnfeinedly repent ?  
Nuha can from wickednes abstein ?  
Unles the grace be to him lent,  
To sigh and sob with weeping eyn ?  
Your prayer profits not a pyn,  
Except the same from faith procede :  
Let faith and grace in me be grein,  
That I may turne to thee in neide.

Lord with my selfe I am displeased,  
And wearies of this burding fast,  
Thy wraith therefore let be appeased,  
Forget my foule offences past :  
I feare, I faint, I am agast,  
Ouhen I perpend mine awin estait,  
Bot this releefe I find at last,  
My penitence is nocht to late.

Albeit

Albeit thou be ane vpright iudge,  
 Thou art my father not the les,  
 My bukclar and my sure refuge,  
 My onely comfort I confesse :  
 Haue pittie on my great distresse,  
 Cast nocht me catiue cleane away,  
 Thou knawes the inwart heauines,  
 For sin I suffer euerie day.

This then (my God) of grace I craue,  
 With humble heauie heart of thee,  
 My sins are like me to deceave,  
 Bot let me not deceaued be,  
 Take not thy helping hand fra me,  
 For I am fraill and imperfite,  
 Give me not ouer to drowne and die,  
 Into my fleshly hearts delight.

Thy working Spreit let me assit,  
 Into this felon fechting fell,  
 That I may valiantlie resist,  
 The flesh, the warld the diuell and hell,  
 My secreit sins from me expell,  
 My nature is corrupt thou knawes,  
 Make me to practise and foorth tell,  
 Thy precepts, praise, and holy lawes.

Thir gifts, I grant, I merite not  
 For I in sin was borne and bred,  
 Bot Jesus Christ he hes me bought,  
 From death even with his bloud he shed,  
 His merits hes me frelie fred,  
 Make me thereof participant,  
 Let me be with his iustice cled,  
 And counted thy redeemed saint.

Nocht he, but I, hath death deserued :  
 Nocht I, but he, dois merit grace,  
 For me, nought for himselfe, he sterued,  
 With thee to purchase me a place,

Thow

Throw him I am in happye case,  
Euen with thy Godhead reconciled,  
To thee, through him, whome I imbrace,  
Be praise, quhilk hes these ioyes reveiled.

Heere endes the Hymnes.

*A N E E P I S T L E T O  
Maister Gilbert Mont-creif me-  
diciner to the Kings Majestie, wherein  
is set downe the experiance of the  
Authors youth.*

**M**y tender friend (Moncrief medicinar)  
To kings is kend thy knawledge singular  
Thou shawis thy selfe be practise evident :  
Of natures warks obseruer diligent,  
Thy quiet life and decent modestie,  
Declares thy cunning in philosophie :

Sen first we were acquaint I fand thee kinde,  
Sum medicine assigne me for the mind,  
My sicknes be the symptome fall appeare,  
Unto my discourse, if thou list giue eare.  
,, O happye man is he (I haue hard say)  
,, A faithfull friend that hes, with whom he may  
,, Of euerie thing as with himselfe confer,"  
As I may do (disert mediciner).

Duhen pubertie my freedome did inlarge,  
And Mercurie gaue place to Venus charge,  
I knew not yet the wavering vaine estait  
Of humaine kinde, I knew of na debait,  
Na lurking haist, inuie, nor cursed sryfe,

As

As followis fast our short vnhappie life :  
 I traistid not, beleue me weill (Moncrief)  
 The bitter paines, the sorrowes, and the grief,  
 Nor miseries quhilk daylie dois betide,  
 And compassis mans life on euerie side.

Bot like a chaste and pudick virgine clein,  
 Inbrought to bide where she had neuer bein,  
 Into the house of women, let for hyre,  
 Duhen she behalds all pleasour at desire,  
 A lostie troupe of Ladies in array,  
 Sum on a luth, sum on a fistre play,  
 Some sangs of loue begin and sweetely sing,  
 And minzionlie sum dansing in a ring,  
 A louer here, discoursing all his best,  
 Ane vther there, delighting all the rest :  
 The buirds decorde with daintie dishes fine,  
 With diuers drogs, and wafers wet in wine :  
 A none to dwell the maide dois condisceud,  
 Incertaine quhat fall be her catiue end.

Swa inexpert yet at that time and houre,  
 I felte the sweete, but had not cund the sowre.

I thought that nocht was able to remooue,  
 From men on earth, trueth, equitie, and loue,  
 Nor banisht from their hearts humilitie,  
 Reuth, pittie, ioynd with assabilitie,  
 Bot that the force of reasone suld maintein,  
 The binding band quhilk lastinglie hes bein,  
 Be nature knit, and ordoned till indure,  
 Mens amitie and friendship to make sure.

For this I oft reduced and brought to minde :  
 How fall men be but vntill vther kinde ?  
 Lo, all the wichts that in this valley wuns,  
 Are bretheren all, are they not Adams suns ?  
 Quhy suld a friend his friend and brother greeue,  
 Sen all are borne of a first mother Eue ?  
 Upon this earth as in a cietie wide,

Like citizens we dwell and dois abide :  
 And nature hes preferd vs to the beastis,  
 Be prenting reason deiplic in our breasts :  
 The barbar rude of Thrace or Tartarie,  
 Of Boheme, Perse, of westerly Getulie,  
 Of barran Syrt, and wastie Scythia,  
 Of Finland, Fresland, and of India,  
 Of reason they ar made participant,  
 With them quhilk dois the ciuill cities hant :  
 The facund Greece, the learnd Athenian,  
 The Roman stout, the rich Venetian,  
 The Frenshes franck of great ciuilicie  
 Ar oblist all to this societie.

Then with my self I reasond on this sort,  
 If this be trew quhilk trulie I report,  
 How mekill mair fall loue and lautie stand  
 Amang the pepill natire of a land,  
 Quhilk dois imbrace, obey, and onely know,  
 A kirk, a King, a language and a law :  
 Or sick as in a citie dois remaine,  
 Participant of pleasour and of paine :  
 Or of a race hes lineallie descended  
 And hes there time and life together spended :

All this and mair I tossed in my thought,  
 And these effects to se I dowted nocht :  
 As for my part I plainly did pretend,  
 My life in peace, in soy, and ease till end,  
 Into the way to walk and happie rod,  
 Prescrivied be the law and word of God,  
 To loue my friend and neighbour as my self,  
 With lippes but lies the simple treuth to tell,  
 Till euerie man to keep my promise dew,  
 And not but right but rigour to persew,  
 From vice to slie, and vertue till imbrace,  
 Ane upright heart to haue in euerie case,  
 Contending hearts againe to reconceill

Was

Was my pretence, and tender ay their weill,  
 To fortifie my friend in tyme and neede,  
 With good report, with counsell, and good deede :  
 And finally what reason taught to craue,  
 I thought to doo, and ay the like receaue.

„ Bot thoughts are vaine, my labour was bot lost,  
 „ He counts againe, that counts without his host.”

Through tract of tyme quhilk swiftlie slides away,  
 And sundrie lights occurring day by day,  
 At last I leard to marke, and clearely ken,  
 The course of mortall things, and mortall men,  
 [From thee I leard with painful diligence,]  
 The maistres sharpe of fuisles experience,

I see the wit the nature and the mind,  
 Of warldlie wights to wickednes inclind,  
 And naturallie aine austere frawardnes,  
 The hardened hearts of mortall men posses.

Behald na realme, na cietie nor estait,  
 Ar voide of strife, contention and debait,  
 Ilk man his so, like roaring Lions kein,  
 Waitis to devore with rigor tygerrein :  
 How few regards we daylie may espie,  
 Their fallowes los, if they may gaine thereby :  
 Sa hautie minds fulfilled with disdaine,  
 Sa deepe deceat, sik glosing language vaine,  
 Mens doubill tungs are not ashamed to lie,  
 The mair they heght, the wors to trust they be,  
 Particular gaine dois sa mans reasone blind,  
 That skars on earth aine vpright can I find,  
 So poysoned breasts with malice and invy  
 Sum deadlie haitis, and cannot shaw you why.

O monstrous beast (inuie) O cruell pest ?  
 Duhair thou remainis their is na quiet rest,  
 Thou waistis the bains, thou blaickenes flesh & blood,  
 Ay glad of ill, ay enemie to good,  
 Thou vexed art to see thy brothers weill,

Quhilk vailis thee nocht, nor harmes him never a deil.

I try na trueth, nor na fidelitie,  
I see na reuth, nor na nobilitie,  
Na tender loue, nor humble gentlenes,  
As first they say, our fathers did profes,  
Bot fremmednes, bot rude austuritie,  
Bot feinzed fraud, and feebill uncourtesie.

When that I had employed my youth and paine,  
Fourre yearees in France, and was returned againe,  
I langd to learne, and curious was to knaw :  
The consuetude, the custome and the Law,  
Quhairby our native soill was guide aright,  
And justice done till everie kind of wight :  
To that effect three yeares, or neare that space,  
I hantid maist our highest plaiding place,  
And senat quhair great causses reasoned were,  
My breast was brusd, with leaning on the bar,  
My buttons brist, I partely spitted bloud,  
My gowne was trauld and tramped where I stood,  
Mine eares were deifd with maissars cryes and din,  
Quhilk procurtors and parties called in :  
I dayly learnt, bot could not pleased be,  
I saw sick things as pittie was to see.

Ane house ov'rlaid with proces sa misguided,  
That sum to late, sum never was decided,  
The pure abused ane hundredth diuers wayes,  
Postpond, differd with shiffts, and meere delayes,  
Consumde in guds, ov'rset with greife and paine,  
Your aduocate man be refrest with gaine,  
Or else he faints to speake or to invent  
A gud defence or weightie argument,  
Ye spill your cause, ye truble him to lair,  
Unles his hand annointed be with mair.  
Not ill bestowed, he is consulted oft,  
" A gude devise is worthie to be cost :"  
Bot skassing clarks with couetise inspired,

Till

Till execute their office man be hyred,  
 Na cause they call vnes they hyrelings haue,  
 If not, it sall be laid beneath the laue,  
 Duhair them controls, or them offends, but dout,  
 Their proces will be lang in seeking out,  
 In greatest neede sum peeces will be lost,  
 And then to lait fund on the parties cost,  
 In euerie point they will be slack and lang,  
 The minuts of the proces may be wrang,  
 For acts, decrets, they man haue double prise,  
 If their he hast, but hyre they make it nice :

As sanguisugs quhilk finds the feeding gud,  
 Cleaves to the skin quhile they be full of blud,  
 Duhile all the vaines be bludles, dry and tume,  
 Na vther wayes the simple they consume.

The agent als man haue his wage provided,  
 Least all the cause in absence be misgilded :  
 He will let passe on wilfull indignation,  
 Agains the actor ane stollen protestation,  
 The poore defender if he lacke expenses,  
 Sall tyne his cause perhaps for null defences,  
 The peeces shaw he will, and cause reveill,  
 For greater gaine be he not pleased weill.  
 And thought the Lords fuld take gud heid thereto,  
 Yet are they laith to make the house adoo :

“ The censor is impropre to correck,  
 “ That in himselfe hes ony kinde of bleck : ”

Euen they themselues the ordor partlie spils,  
 With bringing in of heapes of bosome bils,  
 Their oulks about on friends they doo bestow,  
 With small regard of table or of row.

Alace : sick Lords had neede of reformation,  
 Duhair justice maist consists in sollistation,  
 Hit all sollistars cannot justice haue,  
 Bot sick as may acquit them by the laue,  
 A Lord, ane Earle, or a wealthie man,

A courtier that merkill may and can,  
 Without delay will come to their intent,  
 Howbeit there cause it be sum deill on sklent :  
 Bot simple sauls, vnskilfull, moyenles,  
 The pure quhome strang oppressors dois oppres,  
 Few of there right or caulles will take keepe,  
 Their proces will sa lang lye ou'r, and sleepe,  
 Duhill often times (there is na vther bute)  
 For pouertie they man leaue of persute.  
 Sum senators als weill as skaffing scribes,  
 Are blinded oft with blinding buds and bribes,  
 And mair respects the persone nor the cause,  
 And finds for diuers persones diuers lawes,  
 Our ciuill, cannon, and municipall,  
 Suld equallie be ministred till all :  
 They mon shaw fauour to their awin dependers,  
 Duhat sa they be persewers or defenders.

I faint to tell their perwers partial paccionis,  
 And how they are diuided all in factions,  
 Confederate haill with subtilitie and slight,  
 A way to vote in voting wrang or right.

O men in whome no feare of God is ljudged :  
 O faithles judges worthie to be iudged :  
 Eshame ye not, or stand ye not in aw,  
 Lawes to profes and erre agains the law,  
 O members meete, for mere iniquitie,  
 Of Rhadamanth or Minos court to be.

The haill abuse were our prolix to tell,  
 That councill house it is maist like ane hell,  
 Where there is thrang ay feare, and awfull cryes,  
 Wheron the bar without puir parties lyes,  
 As on the rine of Acheron for sin,  
 Awaitting fast quhile Charon take them in :  
 Where euerie man almaist is miscontented,  
 Quhair fillie sauls are greevouslie tormented,  
 Ay sorrie, sad, ay plung'd in paine and greife,

Pensive

Pensie in heart and musing of mischeif  
 Their bowells, entraills, with the robed rowt  
 Of gredie Harpyes, they are rugged out.

To lead that kinde of life I wearied fast,  
 In better hope I left it at the last,  
 And to the court I shortlie me addrest  
 Beleuuing weill to chuse it for the best :  
 But from the rocks of Cyclades fra hand  
 I struik into Carybdis sinking land.  
 For reverence of Kings I will not striue  
 To slander courts, but them I may descriue,  
 As learned men hes them depaint before,  
 Dr neare the suith, and I am wo therefore.

In courts (Montcreif) is pride, invie, contention,  
 Dissimulance, despite, disceat, dissention,  
 Feare, whisperings, reports, and new suspition,  
 Fraud, treason, lies, dread, guile, sedition,  
 Great greedines, and prodigalitie,  
 Lusts sensuall, and partialitie,  
 Impudencie, adulterie, drunkinnes,  
 Delicacie, and slouthful idilnes,  
 Backbiting, lacking, mocking, mutenie,  
 Disdainefulness, and shameles flatterie,  
 Meere vanitie, and naughtie ignorance,  
 Inconstancie, and changing with mischance,  
 Contempt of all religion, and devotion,  
 To Godlie deeds na kinde of perfite motion.

These qualities in generall I say,  
 Into all courts are commoun everie day :  
 I neede not now sick properties apply,  
 Thou knawes our Scottish court als weill as I :  
 Our princes ay, as we haue heard and sein,  
 Thir mony yeares infortunat hes bein,  
 And if I sould not speike with flattring tung,  
 The greater part bot sluggishly hes rung,  
 Our Earles and Lords for their nobilitie.

How

How ignorant and inexpert they be,  
 Upon the priuie counsell mon be chused,  
 Or else the King and concill ar abused,  
 And if the Prince augment not ay their rents  
 Quhat is their mair : they will be mal-contents.

Quhat suld the court quhair vertue is neglected ?  
 Quhair men of spreit sa little ar respected ?  
 Quhilk is to be lamented all the mair,  
 That few of learning suld take keip or cair,  
 As Cicero of Iulius Cæsar sayis  
 Euen in his time, gouernement, and dayis,  
 Quhilk easly excells all vther Kings,  
 In learning, spreit, and all scholastike things.

Sum officers we se of naughtie braine,  
 Meere ignorants, proud, vicious, and vaine,  
 Of learning, wit, and vertue all denude,  
 Maist blockish men, rash, riotous, and rude :  
 And flattering fallowis oft ar mair regarded :  
 A lyng slauue will rather be rewarded,  
 Nor they that dois with reasons rule conferre  
 Thair kinde of life, and actions, least they erre,  
 Nor men discreit, wise, vertuous, and modest,  
 Of galland spreit, braue trew and worthie trest,  
 Quhilk far from hame ciuilicie hes sein,  
 And be their maners shawis quhair they haue bein :  
 Quhilk haue the word of God before their eyes,  
 And weill can serue but cannot princes pleis :  
 For sum with reason will not pleased be,  
 But that quhilk with their humour dois agree.  
 Hes thow not heard in oppin audience,  
 The purpos vaine, the feckles conference,  
 Th' informall reasons, and impertinent  
 Of courtiours : quhilks in accoutrement  
 War gorgious, maist glorious, yong and gay :  
 Bot in effect compare them weill I may  
 Till images, quhilks ar in temples set,

Decorde

Decorde without, and all with gold ou'refret,  
 With colors fine, and carued curioslie,  
 The place where they are set to beautifie  
 Bot when they are remarked all and sum,  
 They are bot stocks and stains, bos, deid, and dum.

Bot now the court I will not discommend,  
 I may it meane bot may it not amend.

As for offence of speach I nathing feare it,  
 For vpright men thereby are nathing deirit :  
 And sick as are with wickednes bewitched,  
 I ffullie not how viuely they be tuished.

And if perhaps sum wald alleadge that I,  
 Haue this inuaid on malice and inuie,  
 As he whome in the court few did regarde,  
 And got na gaine thereby nor na reward,  
 I grant that may be trew, bot quhat of that ?  
 I little gaine deserued, and les I gat :

Bot men behalde his hienes royall trine,  
 His palaces, and their apparrell fine,  
 Behalde his house, behalde his yearely rent,  
 His seruants heir if they haue cause to plent,  
 Obserue this realme throughout from east to west,  
 From south to north, if any be opprest,  
 Duhilk iustice lacks, behalde the common weill,  
 Then judge if I be writer fals or leill.

Bot sick as could it mend, let them lament,  
 I hanted court to lang, and I repent.

These cursed times, this wors nor iron age,  
 Where vertue lurks, where vice dois reigne and rage,  
 Where faith and loue, where friendship is neglected,  
 Contagiouslie with time hes me infected :  
 As uthers are, of force sa mon I be,  
 How can I do bot as men doo to me ?  
 In bordels vile a virgine chait and puir,  
 Becums with time a vile effronted huir :  
 A trew man taine with pirats on the sea,

Is forst to take a part of piracie.

O sentence lufthe : I say for to conclude,  
 , , Ill companie corrupteth maners gud."  
 Crew Damons part to play I wald me bind,  
 Bot Pythias kinde yet can I neuer find :  
 , , Loue mutuall wald be, for all in vase,  
 , , I fauour Haw, if nain I finde againe."  
 My heart is stane within, and yron without,  
 With triple bras my breist is set about,  
 For when of stife, and great mischance I heare,  
 Of death, debate, they doo me little deare :  
 For vthers harme me tustches not at all,  
 Swa I be free, quhat rak I what besfall ?  
 The line of loue almaist I haue forgot it,  
 For why, think I, to nain I am addettit.

Not threttie times as zit the shining sun,  
 His carrier round and propre course hes run,  
 Sen nature first me buir to soy his light,  
 And yet I wald (if tustly wish I might)  
 Dissolued be, renewed, and be with Christ,  
 Dr flesh to fardar follie me intist :  
 I feare the warld, I dread allurements fair,  
 And strang assaults corrupt me mair and mair.

Let Sathan rage, let wickednes incres,  
 I thank my God I am not comfortles :  
 My comfort lo, my haill felicitie,  
 Consis in this, I may it shaw to thee :  
 To serue the Lord, and on his Christ repose,  
 To sing him praise, and in his heichts reiose,  
 And ay to haue my mind lyst vp on hie,  
 Unto that place quhair all our soy fall be :  
 My life and time I knew it is sa short,  
 That heare to dwell I think it bot a sport :  
 I haue delight in heart maist to behald,  
 The pleasant works of God sa manifolde,  
 And to my minde great pleasour is indeede,

The

The nobill wryts of learned men to reed :  
 As Chremes had, I haue ane humaine heart,  
 And takes of things humaine na little part,  
 Be word and writ my minde I make it plasne,  
 To fekfull friends, and they to me againe.

*Christian precepts seruинг to the practice of Sanctification.*

**I**nterprise nathing quhile thou first call vnto the Lord to blesse it, and to blesse the meanes, and then refer the succes theirof to him.

Sa soone as ony of thy interprises hes taken effect, incontinent run and thank thy God.

Beware of presumption, selse loue, and vaine ostentation, whatsoeuer good or great work thou accomplish, for thou may knaw it is the Lord that woorkes by thy hand, & not thou : seeing thou hes had experience of thine awin weakenesse and insufficiencie.

Beware thou iustifie not thy self in thy hart : for thou knaws that thou cannot abstaine fra sinne, nor cannot be saued without the meere mercie of God, shawin in the righteous merits of Iesus Christ.

Instruct and teach thy children and seruants, albeit they be few in number, in the feare of God, as though thou had a great house and familie.

When thou hes the command of God reveiled be his word that thou suld doo ony thing, obey thou euer the command, and let it be a rule to all thy actions, how vnappearant soever it be, or far against thy heart, setting aside baith thy awin affections, and all worldlie respects : for quhair God speakes, neuer speire onie farder question, Because he knawes that quhilk thou knawes not.

Giue thou find thy desire extream earnest in any matter, beware thou execute not thy desire, unles thou haue a speciall warrand of Gods word, that thy desire be agreeable to his will : for the deuill enters in be our inordinat appetits & affections.

Duhen

When thou art in doubt if that quhilk thou art to doo or say,  
be gud or euill : performe it not vntill thou be resolued.

In doing thy affaires vse diligence and be quick : for thou  
knowes what hurt and grief thy flawnes and slouthfulnes hes  
wrought thee.

Because thy corruption is great, exercise thy selfe in the law  
of the Lord continuallie, by reading, and hearing his word prea-  
ched, least thou rowst like yron : fast, pray, sigh, weepe, singe, me-  
ditate, and confer with gude men of spirituall things.

Albeit thou be not lang in ane estait, Bot now hett, now  
cauld in Religion, be not therefore discouraged, for sick is thy  
weaknes, and sa being the single eie of thy minde be direct to-  
wards God, that thy intention be to please him, and that salua-  
tion be thy end through faith in Jesus Christ : quhat rack what  
befall vnto thee : follow soorth thy course and resolution constant-  
lie in seruing God vnto the ende of thy life.

Because it is not possible that thy wit or memorie can be a-  
bill to comprehend all things needefull, and all gud precepts, ex-  
cept they be sanctified : Therefore craue that thy heart may be  
circumcised and clenged, that the Halie Ghrist may dwell in thee  
and put thee in remembrance of al things according to our Lord  
Iesu Christs promise.

Hes thou neede of ony thing ? pray to God for it.

Wald thou reteine and keepe the good thing quhilk thou hes  
receaued ? Be thankfull to God for it.

Findis thou thy selfe dull and sensuall, and wald haue thy  
heart stirred vp to prayer and to praise God, humble and beate  
downe thy body by fasting. Remember on the day of iudge-  
ment, call to memorie the Lords benefits bestowed on thee, and  
how he at ony time hes preserued thee from dangers of bodie or  
of Saull : Singe with thy mouth, and lift vp thy minde and af-  
fectiones vnto him.

To make thee stand in aw when thou art ouer secure and fol-  
lie, remember thy awin weakenes, thy monstrous sinnes, and  
foule defeccons, and how the Lord at ony time did chastise thee  
for them.

Althought

Althought thy prayer appeare to be without effect, yet cease not from praying, for if thy petition be lawfull, and that thou submit the granting thereof vnsineidly to the will of God, be sure that at length thou shall ather get thy desire, or else contentment, as though thou had gotten it.

To make thee charitable towards all men, thinke that they with whome thou hes to do are of the number of the children of God. And quhen thou speakis of the dead, think that they are in Christis Kingdome; & this wil make thee bridle thy tonge.

So soone as euer thou fallis in trouble, ather outward, or of the mynd, incontinent haue first refuge to God for relieve, crauing counsell of his mouth, & therafter seeke lawfull meanes to be releueed: for begin thou first to seeke worldlie helpe, thou art out of the right waie: therefore seeke first to God, and soone to God.

Beware thou seek not comfort in outwarde thinges, where their is na soliditie nor trew comfort: for quhen it is past it brings greater grief with it. The solide & trew comfort then is in spirituall things, in auoiding the societie of men, and profane company, in acquainting thy selfe with thy God by prayer, by reading, meditation, teaching, hearing of the word preached, confferring of spirituall things, and in doing of charitable warks.

Also gif occasion serue, frequent ofte the Lords supper; Quhilk is the Sacrament and seale of Gods promise, appointed for thy comfort and confirmation of thy faith: In doing whereof thou declares thy obedience and thankfulnes to God. Therefor remoue all impediments whatsumeuer quhilk may debar thee from that holy action.

Gif thou wald eschew anger, passe by a multitude of infiries and offences that are done thee: for gif thou marke narrowlie euerie faulte and offence that is done, it shall not be possible to be lang in patience.

Cast thy selfe to a certaine calling and vocation, that thou be not lowse and without a craft: And in chusing thy vocation, because

(because it is a thing verie hard & difficult) first craue earnestly the direction of God, that thou may chuse the best: Secondly, consider to what vocation thy hart is maist inclined: And thirdly, consider gif God hath indued thee with gifts meet for that calling quhilk thou likes off, And thereaftir make election of it.

Hauing chosen a vocation, apply thy heart to thy vocation, and wearie not of it, nather goe about to auoid and cast it off: Bot willingly, and not by constraint imbrace it, be diligent in it and delyte in it.

Be temperate although it be never so painefull to thee that thereby thou may be humbled, & made mindefull of thy duety, least thou wounde thy conscience, and become prophane, and harden thy heart be doing the contrare.

Duhen thou art in perplexitie & knawis not quhat to chuse, intrinche thyselfe, and flee to the throne of grace to seeke resolution.

Thinke not that thou by thy industrie, convoy, or diligence, art able to accomplithe onye gude thing: Therefore, craue the Lords blessing to thy affaers, and wait patiently vpon him.

Walk with grauitie, integritie, and with ane vpright heart in all thy actions: and not craftely, ffreely, or willfully, bot with out fretting, murmuring, or vpbraiding.

Be silent and modest, and not light, revealing thy griefe, im-  
perfection and weakenes to euerie man least thou be despised: But poure out thy grieves before the Lord, and lament thine e-  
stat to him.

After well doing, be ware then of presumption, walke warilie modestlie, and sadly, and be not iolly nor intemperate: For tem-  
tation will not cease anie long time, bot thou man suffer in ear-  
nest, and not for the fashion.

Be benevolent till all men, and patient towards all, suffe-  
ring euerie thing patiently for Christis sake and after his ex-  
ample.

Trauaille to be familiar & acquainted with thy God, be pray-  
er and meditation, and walk with him.

Duhen

Whan thou art sorrowfull, or ioyfull, consider quhere fra the sorrow, or the ioy proceedes, if they proceed from warldlie causes, thy sorrow then is euil, and thy reioysing vaine, bot if thou be sorrowfull for thy sinne, thy sorrow is good and Godlie: And if thy ioy be grounded vpon God, and arise vpon ane inward per-  
suasion of his fauor, and remission of thy sinnes through the  
merits of Jesus Christ: Then is thy reioysing truw & happy.

Remember that nothing can come vnto thee bot by Gods  
prouidence and permission: why then suld thou beare onie thing  
impatiently, seeing it is the Lords wark?

The Lorde is able to doo exceeding aboundinglie aboue all  
that we aske or think: why suld thou then be carefull, or avari-  
tious?

Studie earnestly to be temperate of thy mouth: for intempe-  
rancie hurts the memorie and the iudgement, sinores the spiri-  
tuall gift, makes the heart fat and sensuall, banishes heauenlie  
thoughts and meditations, and makes men vnable for any god  
exercise.

Be continuallie occupied ather in the Lordes seruice, or in  
thine awin vocation, for the neglecting theirof wounds the  
conscience?

Si the Lord haue giuen thee any reasonable maistrence of  
thy awin, haunt not meikle the tables of vther men.

Refraine thy tung from cursed speaking, fraward or filthy  
speaking, whereby the conscience is wonderfullie wounded, &  
the spreit of Christ that dwels in vs fair greeued.

Craue of God a large and liberall heart, for a gnewous, and  
pinching heart in matters of small importance is odious.

Meddle not thy selfe with trifle matters, and be not earnest  
in them, for that is mechanick.

Endeuor thy selfe to haue thy mind stabill in thy prayer and  
meditation, & suffer not the samyn to be interrupted with vaine  
thoughts or naughtie actiones.

Be not bitter, fraward, earnest, or offended for trifles.

Studie not nor panse not meikle on the feeding of the flesh,  
nather be curious for the bellie, but be thou sober, and easelie  
pleased,

pleased.

If thou be a pastour, or a teacher, where euer thou cummis, let thy secret purpose be to conueis sum to Christ.

Beware thou lightlie nocht, nor dispise not vthers, but rather consider how lowrd & grose thine awin imperfectiones ar.

Wherreeuer thou art iniured, or heirs words uttered to thy reproch or griefe, incontinent perswade thy selfe that it procedis fra God, & that he hes stirred vp the speaker or injurer against thee. Therefore consider if thou be iustlie quarrelled, and then take it as a challement for thy sin: Bot if thou be falsely & vniustly quarrelled, then think it is done by God to try thy faith & patience, wherein thou suld reioyce and receaue comfort.

In taking thy resolutions, and in doing thy affaires, doo that quhilk may best please God, & may best serue to the expedition of thy turne, to the weill of thy neighbour, and thine awin commendation: Not regarding for a small cost, or halding in of trauell.

Beware thou be not exercised in vaine and childish things, and be not giuen to thy pleasure or satisfying of thy lustis: specciallie quhen thou hes Gods turne in hand: for that quenches the Spirit.

Be not opinfater & wilfull in trifill maters, or ouer preesse in things indifferent, least thou seeme indiscreit & lawcie: bot rather yeeld to the desire and will of vthers.

Beware of the first and sudden motions of the minde, quhilk (as the Philosophers alledges) it is not in mans power to resist therefore seeke thou the power of the Spreit of God, that they breake not out or thou be war, bot that thou may halden in, quhill thou reason with thy selfe.

Craue light of God in all thy particulars, that thou be not guided be the light of nature, and ditement of flesh and bloud: Bot be the spiritual light of Gods word and his Spreit: for it is a great difficultie to know what is best to bee chosen in all our particulars, and to discerne between the light of nature, & the light of the Spreit of Iesus.

Learne to be sad, silent, sober, and sanctified: hausing thy mind

mind ever lifted upward, and paning on heauenlie things, and not on earthlie and base things.

Remember daylie on the death thou mon die, on the count thou hes to make to God, and on the rewarde quhilk thou art to receaue thereaftir, either of ioy, or of torment everlasting.

Panse deepli and consider with thy selfe what kind of thing Eternitie is.

Albeit thou knaw thy selfe to bee subiect in sick sort till onie vice or sin, that thou cannot abstaine from it: Neuertheles cease not to fight against it, & to make resistance, for giue thou cease to resist, thou giues ouer the christian battell: Therefore, at least be sorrie for it, take purpose daylie till amend, and though thou fall this day, think weill to rise againe the morne, and sa foorth continually follow out that course vnto thy lives ende: Crauing grace and strength dayly of God to resist it: then may thou be assured that he in his awin time will remooue it, and deliuer thee from the tyrannie thereof.

It may be that ane euill spreit follow vpon thee, and rage in thine affections, seauen yeares, twenty yeares, fourtie yeares: yet for all this thou suldest nocht dispaire of thine estait: For gif thou make onie resistance, thou art not his obedient seruant, bot his prisoner, thou art led captiue to sin: or giue thou obey him willinglie and with a gladnes, without any ralutation or regrait, thou art than his slave & servant. Therefore consider not only the euill quhilk thou hes done, bot also if thou be displeased with the doing thereof.

Be sure of thine election, and that thou art in the fauour of God, whereof thir are infallible markes.

First, when thou art come to the trew knowledge of Christ and the view of his death and resurrection, by the light of the Euangell.

Secondly, when the Lorde suffers thee not to slip without correction for thy sinnes committed against him.

Thirdly, When thou knawes thine awin wants and imperfections, and art sorry for them.

Fourthlie, When thou hes ane earnest honger and a thirst, for righteousness and perfection.

Fistlie, When thou hopes assuredly a day to obtaine through Christ Jesus, that quhilk thou hungers & thirsts for in this life.

Think not that thou art able to attaine unto perfite halines in this life: for in vs there is na perfectiō, bot our sufficiencie is from God. The greatest perfection then, that man can attaine unto during the course of this life, is, to bee of a life vnreprovable, or without sklander in the sight of men: To hait sin, and to loue righteousness, to loue the appearance of Christ Jesus: And some time to taist and feele a part of that heuenny ioy & peace of Conscience, arising vpon hope quhilk the halie ghaisl works in the saule and is called the earnest or erlispennie of the Spireite, wherby we are sealed to saluatiō. Bot this sense of ioy remaines not alwaies, bot is rare and indures not onie long space albeit all the faithfull feels it not aliske, bot some ofter, some sin dillar: some in a greter, some in a smaller measure. Alwates, the trueth is that the maist part of the children of God are ofter subiect till a feeling of feare and wraith in this life, nor of ioy and peace.

Thinke not that thou art sufficientlie mortified, and speaned from the world, quhile thou be so weil acquainted with thy God that albeit thou were spoiled of friends, force, and of every warldly comfort, thogh thou were contemned of all men, & that every thing appeared to go against thee: yet not the les thou wald not be discouraged, bot wald be assured to finde comfort in the Lord.

To knaw thy awin nature, take heede how thy mind is occupied when thou art solitarie, and free from all externall affaires: If altogither on earthly and carnall things, thou art yet earthly and carnall: Bot if on spirituall & heuenny things, it is the warke of the spirit. Also examine thy selfe what thou wald doo if thou were in prosperitie, and had liberty to doo what thou lust: If thy inclination be to seeke riches, honors, estimation of men, to enjoy thy pleasor, or to reuenge thy quarrels: certifie thy selfe thou art yet in nature: Bot if thy intention be to glorifie God, and to bee exercised in every maner of good warke: then be assured thy regeneration is begun.

FINIS.

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*A few evident typographical errors having been corrected while passing the sheets through the press, it may be proper to specify them. The words that have been corrected are printed in italics.*

Page 13, marginal note, The crepuscule *mantutnie*. Page 20, line 9, drawes *hauie* at even. Page 21, line 11, thy fais *the noct*; and line 35, sall *the* quite. Page 49, line 13, Minzionlie *fung*. Page 50, line 6, Of *barmin* (or *barnin*) Syrt. Page 51, line 12, omitted in the printed copy, has been supplied, apparently in an old hand, in pencil, on the margin. Page 51, line 28, Particular *againe*. Page 52, line 20, Mine eare were *deasd*; line 26, diuers *layes*. Page 57, line 35, *Be tims* with.

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*It would be quite superfluous to point out all the minute variations between the Manuscript and the Printed copy of the Poems. They consist chiefly of mistakes of the transcriber, and in almost no instance improve the reading, unless the following should be considered exceptions :*

Page 9, line 10, imagination *wrocht*; line 20, fearefull *flauchts*. Page 11, line 24, the little *frye and*. Page 13, line 15, mans *toyes*. Page 15, The *wawes* (or *waves*). Page 20, line 25 and 27, *they*. Page 22, line 6, *eagle* wings. Page 23, line 32, as fierie *flauchts*. Page 29, line 2, such *hechts*. Page 37, line 27, on *heaps*. Page 38, line 15, *To ken* sick fooles. Page 40, line 30, And in *that* holie place *is he*. Page 45, *The 12 concluding lines of the VIIth, and the whole of the VIIIth Poem, are not contained in the Manuscript.* Page 51, lines 12-14, in the Manuscript, are

The maistres sharpe of fuiles experience,  
I see the wite of wisdomes audience.  
Quhen I behauld the nature witte and mynde  
Of worldlie weichts—

*from this it will be seen that line 12, as printed within brackets, does not occur in the Manuscript; and line 25 is repeated. Page 53, line 3, amongst the lane. Page 59, The Christian Precepts, &c. are not contained in the Manuscript.*

The Manuscript is a small folio of 66 leaves, written evidently at the beginning of the 17th century. Hume's poems is followed by a transcript of an " Account of Eight learned Persons, converts from Popery to the Reformed Religion," taken from a copy printed at London in 1602. The volume also contains several miscellaneous or religious poems, some of them signed " Semple."



**ANE AFOLD ADMONITIOUN**

**TO**

**THE MINISTERIE OF SCOTLAND.**

**BY ALEXANDER HUME.**

**PRINTED FROM A MANUSCRIPT IN THE ADVOCATES LIBRARY.**

**WODR. MS. 4to. Vol. 20. Art. 3.**



# ANE AFOLD ADMONITIOUN

TO

## THE MINISTERIE OF SCOTLAND.

BY A DEING BROTHER.<sup>1</sup>

---

GRACE, mercy and peace from God the Father, through our Lord Jesuſ Chryſt. It is certainlie knawin, Brethren, to the greiff of monie godlie heartes and slander of the Gofpell, that thair ar diſſentionis among you: not concerning the Covenant of God, or the feales of the Covenant,<sup>2</sup> bot cheiflie concerning twa poyntis of Discipline or Kirk Governement, wheranent you ar devydet in twa factionis or opinionis. Some of yow hold, that among paſtoris thair be paritie, as concerning dignitie or ſuperioritie (althoſt as tuitching the measour of thair ſpiritual graces thair be gryte imparitie) according to the wordis of our Lorde Jesuſ Chryſt to his diſciples, ſaying, Ye knaw that the Lordis of the Gentillis have dominaſtion over them; and thei that ar gryt exercife authoritie over them: Bot it fall not be ſo among you; but whosoever will be gryt among you, let him be your ſervant, &c. (Mat. 20. 25.) As alſo ye hold that of all fortis of Kirk Governement, it is beſt to haif the Kirk governed by partiſular Elderschipis, by Presbitreis, by Synodole and Generall Aſſemblaies, and, by degrees, being countable to another. And this forme of Diſciplin is affirmed to be agreeable with the Word of God, to be ſubſcryuit be many notable preacheris and professoris of the Reformed Religioun, and to be ratefeit in Parliament by the Prince, and whole Eſtatis of the Kingdome: promefing by a ſolemn othe to remane conſtant thairat, and to defend it to thair lyves end. On the other part, otheris of you, within theis few yeiris, ſuſtene, that, among paſtoris, thair ſould be imparitie; not onlie in giftis of the mynd, bot alſo in dignitie and jureſdiction. Yow

<sup>1</sup> Although Hume's name is not ſubjoined to the manuscript, there is no reaſon to doubt that this Admonition was written by him. He died, as ſtated in the Preface, December 4th, 1609; and from an alluſion contained in page 9, the date of the composition could not have been earlier than the year 1607.

<sup>2</sup> In the Manuscript, letter *w* is generally written as *v*, and *v* as *w*; *y* occurs as *z*, and *th* as *y*, peculiarieties which it was not thought neceſſary to retain.

## HUME'S ADMONITIOUN TO

hold also, that the Kirk sould not onlie be governed by presbitreis, and assembleis, and pluralitie of voittis, bot also by Byschopes in presbitreis and assembleis, quha sould fitt in Counsall, and Parliament, be called Lordis, reasone and vote, in name of the whole Kirk, and be moyanners, and mediatoris betweene the Kirk and the Prince: Quhairin ye appeir to conforme your selfes to the Disciplin of our nychtbour countrey of England. And this sum of you not onlie sustene by opinion, bot also have prosecuted in effect; quhairupon hath enscheued, bothe a distractioun of myndes, and a ranckling of affectiones. Surelie, Brethren, it may be said to you, as Demaratus the Corinthian said to Philipe of Macedone: Demaratus being come towardis Philip, Philip demanded him, How the Grecians accorded amongst tham selfis? To whome he ansuered, ironicallie, Indeede (Sir) it becometh you weill to be cairfull and inquisitive of the concord of the Grecians, seeing ye haif filled your awen hous with so gryt quarrellis and dissentions (for Philip haid taken to wyfe Cleopatra, besydes his other wyfe Olympias who boore it impatientlie, and stirred up hir sone, Alexander, against his Father). So, when ye exhort the People to concord, it may be juistlie objected unto yow, why then ar ye Pastoris at discord?

But who is the caus of it? Will you saye, Trye them, and let them bare the blame and incurre the censures. For manifestioun heirof, the ground and occasiou of this dissentioun wald be ryped up: whiche, in finceritie, is this. Since the Reformatioun of Religioun within this Nation, the Kirk hath ever bene traveling to haif vote in Parliament, by Comissioners elected and directit from the Generall Assemblie (as Brughis and Baronis have). To reasone of the equitie and expediencie of this petitioun, I will not now.

Bot I juge charitablie, and do reverence the judgement of so wyse and godlie Fatheris as socht it, who wer happie instrumentis of reformatioun and restauratioun of religioun within this land; whois intentioun (I doubt not) hath bene to provyde by that meane, that the Kirk of God suld receave no detriment, and to give the lycht and resoluteone of Godis word, to that highest cowrt, in macking of lawis and constitutionis, and in everie difficultie that mycht occurre. At laft the Prince (not only respecting the godlie purpos of the Kirk, bot also the advancement of his Royall Eittate) yeelded to this long urged petitioun, not simplie, bot upone certane conditiones; *videlicet*, First, That the electioun of the Ministeris that suld fit, and haif votte in Parliament sould pertene to the King, and not to the Kirk. Nixt, that thei suld not be changed, for their lyftymes; to the end they might be more expert boythe in matteris Civill and Ecclesiasticall. Thridlie, for releif of the povertie of the Kirk, that thei sould haif competent livingis (even Byschoprickes) for mantenance of

suche honorable estate, as is requisite. This being offered be the Prince in the Generall Assemblie at Montross,<sup>3</sup> efter sum reasoning, the haill Assemblie agreit weill, to the augmentation of such ministeris maintenance; bot as tuitching thair name, and continuance in thair office, it was controuerted, and goeth to voting. The first questioun is sett downe, Quhither they suld be called Lord Bisches, or Commissioneris from the Generall Assemblie? The uther, Quhither they suld demitt and lay downe thair office, and revenew yeirlie at the Assemblies feete, and be newlie elected *annuatim*, or that they suld contenew in thair office *ad vitam*, they being unreprovable in thair lyfe, office, and calling? The suffrages being gatherit in the Kingis presence, it wes concluded, by pluraltie of vottes, that the saidis preacheris suld be stytit Commissioneris of the Kirk, or of the Generall Assemblie: and that thei suld demitt thair office *annuatim*, and be elected of new. Quhat I speake or wreit now, I do it *in foro conscientiae*, and in sight of the alseeing eye of God; becaus I wes bothe a seeing and a hearing witnes, to that quhilk wes done. The Prince wes displeasit with the conclusioun, and wald not admitt preacheris upon his Parliament, upon suche conditiones: Quhairfoir the Assemblie wes forced eyther to condiscend that thair brethrene foirsaid suld contenow in that office, and injoye thair livings *ad vitam, siue ad culpam*, or ellis to have no vote in Parliament at all. For eschewinge of the whiche extremitie, as also for preventing of all abuse, and tyrannie that might creepe in into the Kirk; it wes thocht speedfull, that suche Brethren suld be astricte till a number of Cawtions, or Caveatis speciallie expreſſed, to be as bandis to restrane thame and retain them in goode or-  
dour.

Ille dies primus læti primusque malorum  
Causa fuit.

For upone this occasione sume of you, my Brethren, without delay tooke Bischoprickes of the Prince,<sup>4</sup> with all emolumentis, privilegedis, jurisdictionis, estate, and dignity, quhilk pertenit or micht pertene thairto of awld, (that is to say, in tyme of Poperie) as may be fene in your proviſones. Ye maid no scruple to tak upon you, the name of Bisches, of Archbisches, and of Lordes of suche and suche places; ye were not aschamed to ryde to Parliament, magnifickly mounted and apparrelled, in ranck befoir monie of the Nobilitie; and being more mad, ye have maid

<sup>3</sup> The General Assembly, at Montrose, was held March 28, 1600. A detailed account of the proceedings, to which Hume here alludes as an eye-witness, is given by Calderwood, and othe historians of the period. See also M'Crie's Life of Melville.

<sup>4</sup> George Gladstanes was preferred to the See of Caithness, in the year 1600, and other similar appointments were made soon after the Assembly at Montrose, in violation of the Caveats which had then been agreed upon.

no conscience, to becum constant Moderatoris in Presbytreis, and Syndole Assembleis; to call your Brethren Puritanes, whiche ganestand your courses; to put a note to the names of siche and suche of your Brethren in the Buikis of Affignatioun, that they suld not be ansuerd of thair stipendis; and, in a word, ye haif haid na respect to the observatioun of the cawtions quhairunto ye wer subject: but haif transgrefsit them at your awin plesour. Moreover, for opposing of them to this your course and proceedingis, your Brethren of grytest giftis (within the land) for learning, utterance, zeale, sanctificatioun, ar sum exylit, sum confyned, sum incarcerated, and sum silenced.<sup>5</sup> Behold how gryt a thing a lytill fyre hath kendlit? Behold at how narow a rift that awld lubrik serpent hathe flydin in; *apertum est nunc, quod opertum erat antea*: It is now evident that ye have departed from your Brethren, and not thei from you: yow then ar to be blamed for your desertioun, and not they for thair standing.<sup>6</sup> Alace, my Brethren, why have ye flandered the Gofpel? Why haif yee disquyeted the lytill flock of Jesus Christ? Why haif yee added more greif unto the bandis of deare brethren within our nychtbour countrie? Why haif ye built agane the thingis whiche before ye distroyed, and so have maid yourselves trespassouris. (Galat. 2.18.) For ye will not denye bot sumtyme ye have preached against that sort of Hierarchie and Kirk governement, and that bothe your selfis have approved, and also have exhorted the people and nobles of the land, to subscrywe that schort Confessioun of Fayth, subscrivit be the Prince, his domestickis, and many utheris, at Edinburgh the 18th of Januarij, 1580-1 yeiris, quhairin this claus following is contened, *ad verbum*. “To the which (*videlicet* Reformed Kirk at that tyme in Scotland) we joyne our selfis willinglie in Doctrine, Fayth, Religioun, Discipline, and use of the Halie Sacramentis, as lyvelie memberis of the same in Christe our heade: promesing and sueiring by the gryt name of the Lord our God, that we suld contenew in the obedience of the doctrine and discipline of this Kirk, and suld defend the same according to our vocatioun and powar all the dayes of our lyves, under the paines contened in the lawe, and danger baythe of bodie and saule, in the Day of the Lordis fearfull Judgment.”

May not this, think you, prick any conscience in the warld that is not past all feeling? I omitt that which ye have done fince, Brethren, in thois Assembleis, appoynted for the renewing of the Covenant. In sume of the whiche, sum of you wer Moderatoris your selves.

<sup>5</sup> This, no doubt, alludes to the banishment of Forbes, Welsh, Dury, and other Ministers, who were tried for holding the Assembly at Aberdeen, in July 1605, in opposition to the King's will; and also to the silencing of Robert Bruce, and to the imprisonment of Andrew Melville in 1607.

<sup>6</sup> This passage is evidently that to which Row refers, when mentioning this Admonition as the work of Hume. See Preface, page iii.

But you will saye that sumtyme ye wer of that opinioun, bot now ye haif receaved gryter lyght, and see that whiche befoir ye saw not, and thairfoir may alter your purpos and opinioun. Indeede, I grant ye see now thrie thingis, whiche befoir ye saw not : to wit, the object of warldie commoditie, the object of warldie promotioun, and the blandischemetis of ane eloquent Prince. But as to farther licht of Goddis worde then ye haid befoir, yee can haif nane, for otheris of your brethren who may be your teacheris can see none suche light. Ye obtende also the releif of the Kirk from povertie and contempt by your goode offices in court and counsell. A fair pretext, indeede, to cover your covetousnes and ambitioun, But althogh ye haid suche respect, yit ye knawe *non facienda sunt mala ut eveniant bona*, your meaning doubtles is pervers : and as tuitching the dignitie of the Kirk of God, whiche ye count lost, did it ever consist in warldie welthe, warldie pompe, or in outward splendour ? No, surelie no : bot in pietie and puritie of lyfe, discipline and doctrine ; the Lord is the everlasting light of his Kirk, and our God our glorie, (Isaye, 60. 19.) Whereas the former ar the markis of the gryte whore that fitteth upone many wateres, which ar people, and nationes, and tonges, and multitudis. (Revel. 17. 1, 15.) But to cum to the mane point : ye pretend perhappes Scripture and Antiquitie, for your warrand and defence ; and first it is alleged that the Apostle giveth the name of Bischope till a paistore : Thairfore the name must be admitted as goode. Let it be so, but before we go farther, the name of Archbischope is never mentioned by the Apostle, nor by the Spreit of God ; and thairfore it must needis be exploded, as evile and Antichristian : but to reteir me to the name of Bischope, yee knew that *Episcopus* signifieth ane overfear, and is a relative word, and hath relatione to sum thing whiche he sould oversee. I demand then, that a Bischope of whom the Apostle speaketh, quherof sould he be a bischope or overfear ? Not of a benefice or earthlie rent, but of the soules of men, and not of the soules of pastoris lyk unto him self, but of the flocke committed to his charge, whome we call professouris. The Apostle sayeth to Timotheus, quhom he styleth a Bischope, I charge ye thairfore before God, and before the Lord Jesu Chryft, &c., preache the word ; be instant in seafone and out of seafone, improve, rebuke, exhort with all long suffering and doctrine. And agane, But watche thow in al thingis ; suffer adverfitie ; do the wark of ane Evangelist, mak thy ministrie full knawin, (2 Tim. 4. 15.) Siklyk the Apostle Peter sayethe, The Elderis quhilk ar among you I beselik, quha am also ane eldar, &c., feede the flocke of God whiche dependeth upon you, caring for it, not by constraint bot willinglie, not for filthie lucre bot of a ready mynd, not as thocht ye wer Lordis ower Goddis heretage, but that ye may be ane example to the flock. And when the chief Schipherd fall appeir, ye may receave ane incorruptible crowne of glorie. (1 Peter, 5. 1.) Suche sould

## HUME'S ADMONITIOUN TO

our Byschoprickis be, no doubt, as wes the Byschoprick of Jesus Christ ; not carnall, bot spiretuall ; not of earthlie lordschipis, bot of men and wemens sowles ; for he is onlie one cheif Schiphird and byschope of all our soules, and ye are brethren, (1 Peter, 2. 25.)

Nixt, gif ye wald alledge Timothie to haif bene Byschope of Ephesus, and Titus of the Kirk of Cretians, let it be so; yet it proveth not that thei haid anie warldlie dignitie (such as ye cleame) or anie superioritie over thair brethren ; onlie it proveth tham to haif bene overseearis of the soules of theis kirkis, and to haif bene preaching eldaris, quhilk we admitt; for it is manifest that the Apostle vseth the name of *Presbiter* and *Episcopus*, of elder and byschope indifferentlie, (Tit. 1. 5, 6, 7;) him quhom he called Elder in the 5 verse he calleth Byschop in the 7. In suche fort, that, quhen the Apostle commandeth Timotheus and Titus to ordene elderis or presbyteris in everie citie quhair they wer not, he giffeth consequentlie the lyke command and powar to uther presbiteris or elderis of cities to do the lyke quhen neeed requyred, seing the elder and byschope ar bothe ane. The Apostle Peter callethe him self ane elder. (1 Pet. 5. 1.) Ergo, ane elder must be als gryt as a byschope, or els ye must mak a byschope gryter then ane Apostle, whiche is absurde. Jerom sayeth, *Iudem episcopi et presbyteri fuerunt, quia, illud nomen dignitatis est, hoc etatis, and agane, Episcopi nouerint se magis consuetudine, quam veritate dispositionis Dominicæ, Presbiteris esse maiores*; and in effect as Timotheus ordaned elderis, by laying on of the handis of elderis, Despysē not the gift that is in ye (sayeth St Paull) whiche wes giffin ye by prophefie, with the laying on of the handis of the company of the eldarschip. (1 Tim. 4. 14.) Behold a ground for presbytreis, and for paritie betuene elderis and bischopes.

Now, gif ye wald inferre imparitie to haif bene amang the Apostles, becaus sum ar called leist, sum grytest, sum cheif, sum pillaris, it importeth nothing, by reasone that is not spokin, in respect of thair estate or jurisdictiōne, bot in respect of thair gracis and giftis of the Holie Gost that wer in them. As is manifest of the text. If then, (sayeth Paul,) ye haif judgement of thingis pertaining to this lyfe, set vp them quhilk ar estemed leist in the Kirk, (1 Cor. 6. 4;) least estemed as concerning judgement, that thei might judge of warldlie thingis betuene brethren, for so it followeth. Agane he called him self the least of the Apostles, and of all sanctes ; why? becaus he persecuted the Kirk of God. (1 Cor. 15. 9. Eph. 3. 8.) Tharefter he sayeth, I aucht to haif bene commended of you ; for in no thing wes I inferiour to the verie cheif apostles. How so ? he subjoyneth, the signes of ane Apostle wer wrocht among you, with all patience, with signes and wonderis and gryt workis. (2 Cor. 12. 11, 12.) And agane, he sayeth, that he went up to Jerusalem to the Apostles, and com-

municated with them of the Gospell, but particularlie with them that wer the chief, &c. ; that of them which schemed to be gryt he wes not taucht, and thei that wer the cheif did communicat nothing with him, &c. And that James, and Cephas, and Johne, whiche wer counted to be pillaris, gave to him and to Barnabas, the richt handis of fellowship, when thei knew of the grace that wes given them, &c. ; quhair it is evident, that he called theis Apostles gryte, cheif, and pillaris, for thair wisdome and knawledge, for he is speaking of the communicating of the Gospell, of teaching and graces of the Holy Ghost. (Gal. ii. 2. 6. 9.) Surelie when there arose a stryfe among the disciples of Chryst, which of them sould scheine to be the grytest (as concerning earthlie dignitie and dominion) give he wald haif haid ony to have reule ower the rest, he wald sone have resolved them, and said, Peter fall be grytest, Johne fall be grytest, or James fall be grytest, I set them over you : obey them, or ony of them. Bot he fayeth no fuche thing ; bot by the contrarie he makethe ane equalitie among them, as is said befoir. Luk. 22, 24. By Scripture, then, ye will never prove your purposis of Byschopis worldlie pompe, nor of thair superioritie, over their brethren. One of your awin ordour, even he of Rochester, confesseth in his late sermoun upon that subject,<sup>7</sup> that the dignitie and superioritie of Byschopis, appeareth not so weill by precept in the Scriptures, as by practise, where he compareth thair jurisdiction to the sanctifeing of the Lordis day, anent the which thair is no precept bot practise of the Apostles.

Gif Scripture faill you, my Brethren, Antiquitie can availl you the less ; becaus it obligethe not the conscience. Bot gif ye wold alledge Ignatius to have bene Byschope of Antioch, Athanasius of Alexandria, Optatus of Miletus, Ambrosius of Milan, Chrisostome of Constantinople, Cyprian of Carthage, Augustine of Hippo, and manie utheris in dyvers aidges, and in dyvers citeis and nationis who wer worthie men of God, who have written notable workis, fatt in Councillis, refuted hereseis, confuted heretickes, sufferit persecutioun, and sum of them martyred for the testmonie of Jesus : It is answered, that no man can justlie deny bot that theis wer notable preacheris and faythful Byschopes, that is, Oversearis and Pastores of the fowles of theis citeis, so ought all Pastoris of congregationis to be, even faythfull Byschopes and Overseeris of their flockis. But quhat importeth this ? The historie proporteth (will ye faye) that sum of theis Byschopes seates wer above ane other, and wer not all equal. I anfuer, why not ? for decencie and goode ordour one must needs go befoir another, sit above another, and vote before another. In geving

<sup>7</sup> This reference is to the Sermon by Bishop Barlow, being one of four, preached at Hampton Court, in September 1606. It was printed at London in 1607, 4to ; and the passage to which Hume alludes, is contained on sign. E. 4.

honour (sayethe the Apostle,) let one go before another. (Rom. 12. 10.) Yea, and in assembleis also, it is requifit that one be speche man and mowthe to the rest. But all this proveth no supremacie, or jurisdiction over thair brethrein, althogh sum for thair aige, sum for thair giftes, sum for the grytnes and antiquitie of the cities quhair they taught, wer so reverenced and honored by thair brethren. But it appeareth manifestlie that theis worthie men did not frequent Princes' courtes, nor entangle them selfis withe fecular effeares: but waited upon their callingis and their studeis, or ellis thei could never have composed fo notable workes. But I know ye will at last afferme, that even fome of theis personages haid a supremacie, and exercised a jurisdiction over their brethrén within their boundis and dioceis, having powar to convocat, to try, to plant, to deprive pastoris, &c. from tyme to tyme in the Kirk, for the Metrapolitane wes above the Bischope, and the Patriark above the Metopolitan, &c. To this I anfwer, as Chryst answered to his diciples concerning the bill of divorceement givin by Moses: Because of the hardnes of your heart (sayeth he) Moses suffered yow to put away your wyes: bot from the beginning it wes not fo. (Mat. 19. 7.) So say I, Empreouris nicht fo have ordaned for thair policie, and pastoris for thair tranquillitie or thair commoditie, but from the beginning it wes not fo. The Empreour Justinian, who began to reigne the 527 yein of our Redemptioun, and regned to the 565, ordaned that gif ane elder or deacon wer accused, his Bischope fould haif the hearing of the mater; if a Bischope wer accused, his Metrapolitane fould heare the mater; if a Metopolitan, his Archbischope or Patriarche of the dyocefse (which is all one) fould heare it. (Cap. 5. *Non solum, Nouell.* 137.) Siclyke, that clergie-men's cawses ecclesiasticall fould first be brocht to the Bischope of the citie. (*Leg. Sancimus Cod. Episcop. audien.*) We find of awld, that the Bischope of the cheif citie of everie province wes called Metrapolitane, to quhome sum Cownsales not onlie committed the presidentschip: bot also that non fuld be maid Bischope of any other citie of the province without his consent, nor any mater of weght to be done without him. (*Concil. Nicen. can. 4. et 6. Concil. Antioch. can. 9.*) Now the Empreour of Rome deuyded findrie grytest pairtes of his dominioune, to presidents or lieutenantis, whiche were called dyocefses, and contened manie provinces within them, where throg the Bisches of theis citeis, quhair the Empreouris lieutenantis maid residence, grew in power, nether wer they onlie named Archebisches and Patriarches of the diocefses, but also thei obtained, that the Metropolitans of the provinces within thair diocefses fould be subject to them, as Bisches wer to thair Metropolitans. In sic fort, that nothing could be done in the Eift without the consent of the Patriarche, or Archebischope of Antiochia, which contened 7 pro-

vinces ; nothing in the diocese of Egipt, without the Patriarche of Alexandria, wherin wer 10 metrapolitanes or provinces ; and cheiflie to the Patriarche or Archebyschope of Constantinople wes granted that the Metrapolitanes of thrie dyoceses, viz. Afia, Pontus, and Thracia, within the whiche wer 28 provinces, fuld be ordaned by him. (*Concil. Constantinop. 1. can. 2. Concil. Antioch. in exord. Concil. Calced. action. 4. et 1. 16.*)

What have we now to do with theis lawis and ordinances of Empreouris and Canons of Concilis which the warld may sie to contene gryte abuse and iniquitie ? Surelie the Word of God, and not the examples nor ordinances of men, sould be a rewle to the governement of the misticall bodie of Jesu Chryst, whiche is his Churche. Ye ar not ignorant of the errooris of the ancient Fathers, in verie materis of religioun : Ireneus and Lactantius wer a chiliaft : Tertullian a montanist ; Cyprian ane Anabaptist ; Theophilus ane Arrian ; Faustus ane Pelagian ; Hilarius spak doubtfullie of the Holie Spreitt ; Augustine damned unbaptized infantis, &c. whereof sum wer corrected by the word, and sum of them remaned in thair error. Tharefore we sould fallow the Fatheris in doctrine, discipline and lyfe, so far onlie as they fallow Chryst and his word. This hierarchie then, this pompe and dignitie and jurisdicitione of By-schopes, is the undowted discipline and ensignie of the Romane Anti-chryst, and smelleth nothing of the doctrine nor humilitie of Jesu Chryst, or his disciples, whome he commandeth to wasche one anotheris feete, and one to serve another. (*Johne 1. 13, 14. Math. 20. 27, 28.*) Moreover, to prove that ye have done evill in usurping the styll, office, and dignitie of Lord Byschops, I use theis argumentis following : First, your calling is not lawfull, becaus ye haif it not of the Kirke, bot of the King. *Episcopatus enim et sacerdotia non sunt Principum munera* (i. e.) *dona, sed Ecclesiae munera* (i. e.) *officia.* 2°. *Qui pecunia aut favore Principum ad Episcopatum perveniunt, Episcopi non sunt: sed vos favore Principis ad Episcopatus pervenitis: Ergo Episcopi non estis.* 3°. Ye ever proceeded covertlie in this matter, as in taking of your provisiones, in taking upone you the office of constant Moderatoris ; in assenting to cawtiones quhilk ye never keepe ; in becoming visitouris of kirkes within your provinces, &c. all the whiche abhorre from the simplicitie of Chryftis ministeris, and are indices of ane evill cause. 4. Ye wer eschamed in the beginning to be called Lordis (though nowe through custome ye glorie in it), whiche wes a takin ye had no guid warrand in your conscience for it: and in effect, the name stinketh in a preacher ; for albeit *Kuagios* and *Dominus* may signifie the same, whiche ar bot stypes of reverence, yit mark quhat the use and importance of the word is ; in our language it ever importeth a dignitie and superioritie. 5. Sindrie of your Brethren

of more excellent giftis nor ye might have haid the same rowmes and styles, upon the same conditiones, and yet repudiated them. Quhat audacitie, then, or impudencie is it in you to accept them. 6. It is ane enemie to your principall calling and spirituall graces, for I pose you in conscience sen ye become Byschopes, ar your teares and grones more frequent? Ar your prayeris more fervent? Ar your meditationis more heavenlie? Ar your sermonis more spiritual and powerfull; and, fynallie, ar your lyves more pure? I trow not, my Brethren, but rather I feare a decadence. Alace then, gif so be, your travellis ar evill spent, and deare ar your byschopryckes bocht. And to speake as the thing is, what ar all your glorious styles, your gryte traine, your dentie tables, your costlie apparell, your fitting in Council, your ryding in Parliament, your trafficking and credite in Court, but a sawing to the flesche, and abhorreth fa far fra the professioun of a mortefeit minister, *ut nihil supra*? Remember, theirfoir, that he quha saweth to his flesche, fall of the flesche reip corruptioun. (Gal. 6. 8.) But he quha saweth to the spreit, fall of the spreit reip lyfe everlasting? Quhat fall I more faye? In uther weill reformed Kirkis, namelie, in France and Scotland, ye ever sie, that whair Papistrie is banyshed, so is that ordour of imperious Byschopis, as ane of the intollerable abusses thairof. If ye wald except Ingland, and commend the discipline thairof, I say no more: bot gif theis men governe weill, they have quhairin to rejoise; but not with God. They may governe weill for thair awin worldlie commoditie. But as for the poore Kirk of God within that land (as I heare) it is wasted. Papistes abound in all quarteris of the realme; doltis and flattereris ar planted at the most pairt of the Kirkis; all kynd of vyce and dissolutioun overfloweth without schame or punishment. Before or efter the repast few gif God thankes, or faye the grace: so graceles ar they. And men, of grytest zeale and sanctificatione among them, that are trewlie reformed indeede, are checked and borne downe and in contempt, and ar called vyle and monstrous Puritanes, by men of gryte impuritie. Nevertheles, without questioun, these Inglische Byschopes ar more excusable then ye our Scottis Byschopes, and in the daye of the Lordis judgement it fall be easier for them then for you. The reason is this, in respect the Kirkis of France and of Scotland, with sum of Germanie, have maid gryter progres in reformatioun of religiou then the Kirk of Ingland. Trew it is, that in Ingland thair is ane begun reformatioun, considering the yoke and tyranny of the Roman Antichryft is cassin of. But as yet thair remane sum vestiges of idolatrie and superstition, whiche in the uther forsaide Kirkis ar utterlie abolisched. In Jehuda the idoles wer dyvers tymes broken doun by findrie guid Kingis, as by Asa, Jehosaphat, Uzziah, &c.; but

the groves and hie places remaned ever still; and wer not put awaye till the dayes of Hezekiah and Jofias, who maid a perfyte reformatioun. In lykmanner, althoght idoles be demolysched, and the Pope's authoritie be rejected in the realm of England; yit the hie places are not put away, that is, the preheminence of Byschopes, their surplus, their organes, their lightis, their observing of feiftis, their fasting in the tyme of Lent, &c. whiche resemble the cicatrices of ane evill-cured wound. Notwithstanding, we sould not dispair of our nyghtbour countrie; but rather houp that the Lord, quhilk in mercie had begun the Reformatioun by good Queen Elizabeth (whois verie dust I reverence), will also in his appoynted tym absolve the reformation, and raise up ane Hezekiah or a Joziah, evin move the heart of a King James, or efter him, raise a King Harie,<sup>8</sup> for performing thairof. Now, as concerning theis Byschopes of England, I say, that suche Reformatioun as they fand, suche they keepe. But gif yee, my Brethren, wald returne to their forme, after ye have proceeded forther in trew Reformatioun then they, than ye mak a retrogradatione, and ar without all excuse. But I leave them, Brethren, and reteare me to our selfis. Since the Reformatioun of religioun within Scotland, that ordour of imperious Byschopes hath had no place in the Kirk of God. And when on or twa attempted thairunto laitle, they wer cassin out of the Kirk, and receaved the foillie,<sup>9</sup> althoght they wer fortifeit for a tyme by the grytest of the land. One of the quhilk Byschopes, (whois bookes ye know, and sum of you wer meane eneugh to beare for eloquence and eruditione,) repented with teares at his departing this lyffe,<sup>10</sup> that he fuld haif run suche an evill course, and socht preheminence above his brethrene. If suche a man, then, indewed with so gryte giftis, did so; who ar ye little ones to succede wittinglie in hisvice [place]? Our foirsaid Forme of Discipline hath bene establisched be wyse, learned, and godlie Fatheris with gryte panes, and hathe bene reverentlie embraced by all estatis, as abovewritten: And the Lord hath accompanied it with a wonderfull bleffing. And will yee presume to demolysche that quhilk they haiff built, and reedifie that quhilk thei haif demolished? Remember the curs that fell upone Hiel, the Bethelite, for building Jericho, whiche Jofua haid distroyit? he layit the fundation thairof in Abiram, his eldest sone, and sett up the gattes thairof in his yongest sone Segub, according to the

<sup>8</sup> Prince Henry, eldest son to James VI., and at this time, of course, heir-apparent to the throne. He died November 6th, 1612.

<sup>9</sup> "Receaved the foillie," probably means, "were foiled."

<sup>10</sup> This may allude to Patrick Adamson, Archbishop of St Andrews, who died February 19, 1591. His Recantation, made in 1591, in which he condemned Episcopacy, and regretted his own conduct, is undoubtedly genuine, whatever may have been his motives in making it.

prophecie of Jofua. (1 Kings, 16. 34. Jofua, 6. 26.) It is a fearfull thing to build up that which the Lord hathe distroyed.

Now I presuppose that theis grave perfonages wer alyve to behold your proceedingis, whoes names I blusche not to expres, feing thei ar with the Lord : as Mr Knox, Mr Johne Craig, Mr Johne Rowe, Mr Alexr. Arbuthnet, Mr Thomas Smeton, Mr Andro and George Hayes, and George [John] Spootswode, &c. wold they not say that thay fawe spottis in the Kirk ? and micht ye not hyde your faces, in the presence of suche pillaris and paternes ? Quhat moveth you then, Brethren, to contenew in so wilfull ane errour ? Is it becaus the Prince counteth it good service ? Know ye not quhat conceate the Prince hath of you. It appeareth by his answere giffin concerning you, that when it was motioned to his Majestie, that feing he wald needes haif Bischopes set up in Scotland, why did he not mak electioun of the best men ? his answere wes that the best he could not gett, and thairfoir must tak such as he culd haive. Behold a fair commendatione to you in deede : that the thing quhilk better men makis conscience to do, yee mak none at all. And it is obserued, that one of twa fortis of men, tak upone them to be Bischopes, viz. Eyther thay ar men of mean pastorall giftes ; or ellis they are men addicted to the warld, and of meane sanctificatione ; whiche, lothing on their calling, leave thair stacione, and neglecting the inward confortis, delyght in the outward. Farther, I put the cace that the Prince haid never perswaude you to this, neyther uttered his affectioun towardis suche a cours, wald ever suche a motioun have entered in your myndis, as to allow of it ? Or incage the Prince yit change his mynd, and wald difallow such a Forme of Discipline (*posito enim quod fieri potest nihil sequitur absurdum*) quhat wald ye doe ? Wald ye not eyther cast down your countenance and count your selfis meere fooles ? Or ellis wald ye not recant and faye withe *Calceate nos salem insipidum* ? Quhairfore it wer good to be wyse in tyme, for gif ye go about to please men, ye can not be the servantis of Chryst, (Gal. 1. 10.) Ye think your Brethren ar not suche servantis to the King as ye ar, but therin ye deceave your selfis ; for they ar Goddis men and the Kingis in all thingis that God commandeth : Bot ye appeare to be Goddis men and the Kingis in so far as the King commandeth. Returne, my Brethren, to your first husband, and to your Mother the holie Kirk ; returne home to your Fatheris house, for why will ye waft all your portioun with ryotous leving, lyk that prodigall chyld, (Luc. 15. 13.) and be sent to feede swyne ? I meane your spirituall graces, whiche ye waft, and feede your fenses and foul affections, lyk swine, withe the abjectis of this warld ! Remember from whence ye are fallin ; and let not that proverb be found trew in you, *Raro vidi clericum penitentem*. It wer more decent a greate deale for you to have Christ and the

Kirk ofter in your mouthe and your myndis, then to haif the King and the Court so oft in your mynde and in your mouth. Lykwyse to you all Brethren, that ar of this Episcopall opinioun, and intend to succeede to them, *sede vacante*, I say, *Linquite externos iſtos mores*, whiche I besik the Lord ye may doe speedilie.

Bot now I cum to your pairt, Brethren, which keepethe your first professioun: And albeit I haif mentioned the allurements that haif bewitched your Brethren, nevertheless I wald wische you to think that their is no small caus and fault in your selfis, whiche have provokit the Lord justlie to exercise and humble you by theis unexpected meanes. For although it be of veritie that the Lord sum tyme chaftiseth his childrene, for uther causis then for finne; yit, doubtles, it is a goode christian rule, that sa oft as we fall in our calamitie, sa oft we have recours to our awin hairtis, and examine our consciences quhat iniquitie is in us. I tak then gryte oversichtis to haif bene in sum of you in particular, and gryte oversightis to have bene in all in generall, for the whiche outwyles that ar among [us] ar this daye sett ower you, and do vex you. As to particular personis, I wald be loth to ruffle the sore of my Brethren, and detect their infirmities, wer not that the fact is manifest to many; and next, that I see the errooris of the verie Sanctis registrat in the registeris of God. The particular personis, then, ar the Paftoris of the Kirk of Edinburgh for the tyme, who raschelie behaved them selfis in that tumult at Edinburgh the 17 day of December 1596, to the gryte greif and disgrace of the Prince. Their zeill mycht weill haif bene fervent, but the forme wes informall and undecent; I speake it with regrett, for, being a present unlooker, I knew quhat I saw and hard. The devill (no doubt) haid his pairt in his instrumentis in that tourne whiche cam on so sudenlie, and proceeded so confuselie muche lyke that seditioun in Ephesus, (Actis 19. 23, 29,) that guid men knew not what resolutioun to tak. Alwayes, it so incensed the Prince, that he entred in a meruelous jealoufie with the Kirk, and to this daye *manet alta mente reposum*, and is often castin in our teethe withall, as you all verie weel knew. Withe my hairt I lament, that their suld be so juste a caus; and as I suppose that sum of theis Brethren ar forie for it in thair inward hairt, so I wische to God that eyther by their sincir confessioun of ane offence, or by their temporall relegation, or by any other gracious castigatioun, the Prince's wrathe mycht be appeased, and his jealoufie towardis the Kirk utterlie removed, and his unfainzed favour reconcealed; for why shoud the whole Kirk, through the inconsiderate raschnes of thrie or four men, receave detriment?

Another erroure in the same men did no small harme also, for whylest that unhappy Earle Bothwell maid ane insurrection against the Prince,

they suffered themselfis to be abused with the flattering speaches, persuading them that it wes the libertie and defence of treu religioun (then *surmyfed* by the Earles of Huntlie, Errol, and Angous) that he intended ; whiche in a pairt (suche wes thair facilitie) they credited : and for a tyme bure ane affection, and spake to the advantage of that Absolome or Cata-line, aye, and quhill his hypocrisie and treason wes cleirlie discovered. This increased the fyre, and broght a slander withe a disgrace and trub-bill upone the Kirk of God, albeit this errorre preceeded the firt men-tioned.

As concerning faultis in generall, they ar of two sortis, to wit, in your personis and in your callingis ; in your personis their ar not onlie pardonable imperfectiones, but also, with your peace, Brethren, grosse and intollerable vyses. And theis be they : In sum their be a penfive prude and fastidious disdainfulnes, proceading by appearance from a self concate of them selfis ; in vtheris, exceffive cair and covetousnes of worldie thingis joyned withe filthie lucre : In sum, anger and impatiencie ; in otheris evident impatiencie, espyed and deryded by the people : In sum, craftines and partialitie ; in otheris, facilitie in giving credite to fals reportis, and evill reportis : In sum, a rasche borrowing and vntaking of vther mennis geir, and then a postponing and defrauding of the creditoris ; in otheris, a lycht behaviour joyned withe gesting, and ane inde- cent libertie of speache. Now, I say not, that all theis vyses ar in everie ane ; but in everie ane ar sum of them, except a few secreit ones, whome I doubt not but the Lord hathe sanctifeit and separated to him self.

Agane, the errorris in your callinges ar double : *videlicet*, In your par-ticular offices, and in your publict Assambleis : in executing your par-ticular charges then, thair is a gryt negligence, a lothing, a perfuctorius doing ; muche refuis in sermonis delyvered without feeling, and prayer maid without fervencie, whiche argueth plainlie that thair laicketh read-ing, meditation, and dew preparation ; and that whiche is most abhomi-nable, thair is no turne of suche turpitude that requyreth the office of a Minister, but thair falbe a corrupt Minister, or a vyle Reader fund to per-forme it, as to gif furthe a fals testimonial ; to baptise children procreat in fornicatioun, incest, or adulterie ; to mak unlawfull mariages, I can not say solemnize them, because they ar clandestine, and maid in a cor-ner, or in the night without solemnitie, and yit suche ar sufferit to beir offices in the Kirk of God : who can deny bot the impunitie and tolera-tioun of suche abuses in the memberis do procure the Lordis indignatioun aganes the Lordis whole bodie ? Surelie thair is gryt neid of Chrystis whip to drive a den of theves out of his Fatheris hows. (Math. 21. 30. John, 2. 15.)

Fynallie, in your publict meittingis, (as Presbitreis, Synodoll and Ge-

nerall Assambleis,) their ar thrie abuses that may be espyed. First, confusioun and immodest behaviour. Secondlie, superficial handling of materis. Thridly, a partiall and presumptuous forme of dealing of a few men who ar counted to be pillars. The confusione of your Assambleis is suche, that their is neyther reverence, sylence, nor attendance : for when grave materis ar in hand, sum ar whispering, and at thair quyet confabulatioun. Many speake before they be requyred. And it can not suffice that one speake attonce, bot a number all at once, and often tymes they that can worst speak have most speache. And many speak to smal purpois, in such sort, that it wald appeare, that men rather contend to have thair word about, then to gif licht for the decisioun of anie wechtie caus. And, thairfoir, Civill men haif your Assambleis ower justlie in derisioun and contempt, comparing them to Birlay courtis, where is much jangling. Sumtyme it wes not so, Brethren, bot now the gravitie and guid ordour of Civill Judicatories may mak you Theologues to be aschamed. Moreover, when one day is past at your Synodoles, their is no moir bot a calling to the Moderator, Mak haft, we must go home ; and thei who have best moyen to remane, perhappis werie first ; as thoght they cam not to do the wark of God, nor to regard the weil of the Kirk, but onlie to mak a schew, to conferre, to drink with thair familiaris, and then go hame agane. Heirupon it cometh to pas, that post heift must be maid, and materis superficiallie handled : Sum materis ar glansed at, and conteyned to the next Assambleie ; a number of uther matteris ar referred to thair Presbitreis, or to commissioneris ; and gif anie mater go to voting, smal or no reasoning goeth befoir, bot haiffing collected the suffrages of a four or fyve personis ; then becaus no man fayeth against it, silence is taken for consent, and the mater concluded as a deade done by the whole Assambleie. The Lord be mercifull to you concerning theis thingis ! Thridly, boithe in Presbitreis and Assambleis, a few men haif the sway ; for luke what thei tak upone hand to reasone and sustaine, it must have place, and go through. And never saw I yit a perfoun so vyle, nor a fact so odious and of suche atrocitiie, bot it fuld have gottin sum patron to speak for it, eyther to denye it, to disguse it, to excuse it, to extenuat it, or at leaft to intreat for pardone to it : a vyle and lamentable thing to be hard in the men of God. Farther, solisting, and requesting by parteis, is admitted no les then among civill judges ; whiche is preoccupinge of the mynd, and a thing prejudiciale to equitable judgment. Now, theis foirfaid leirned and wyse men must not be controlled nor impugned by meane landwart teacheris, how zealous and uprycht soever they be, but must be respected for thair giftis ; and gif perhappis anie wald infist and mak oppositioun, he fal be but mockit and borne downe by theis Rabbins. The grytest number, then, of Brethren in Presbitreis and Assambleis, may

be compared to the litill godis, *Minores Dij*, among the Gentill, quhilk thei called *Dij consentes*. So the ring leideris among you say the word, and the rest say, we think so too. Or as the letteres of the Alphabeth are devyded into vowellis and consonants, so ar you. *Quot sunt literæ?* (says the Rudiment.) It is answered, *Viginti dueæ, &c.* *Quot sunt ex his vocales?* *Quinque.* *Quæ?* a, e, i, o, u. *Quot sunt consonantes?* *Reliquæ omnes.* So may it be of you, my Brethren, *Quot sunt Presbiteri?* *Quamplures.* *Quot sunt ex his vocales?* *Quinque vel sex.* *Quot sunt consonantes?* *Reliqui omnes.* Alace, Brethren, this maketh gude men to muse, quhidder it wer better to haif a goode manifest stedfast Byschope in a Presbitrie, or to haif dyvers in effect, refusing the name, pretending paritie, bot observing non: No questioun the grace and glorie of our Ministrie, of our Presbitreis and Assambleis, is notablie decayed; and farr is all declined from that measour of perfectioun quhilk it haid, sone after the beginning of Reformatioun.

Now I haif writtin foolyschlie, Brethren, in deciphering and devulgating your imperfectionis, and in making my self odious to both partieis; yea, to the Prince also, give perhappes my naked narratives, and bitter objurgationis agans Byschopes cum to his long eares. Bot gif I be foolysche, it is for your sakes, and althogh ye wald compt me your enemie, becaus I tell you treuth, as the Galatians compted Paul, (Gal. 4. 16,) yit that saying of the Lord upholdeth me: Thow fall not heate thy brother in thy heart, but thow fall plainlie rebuke thy neighbour, and suffer him not to sin. (Levit. 19. 17.) I heate you indeed as I heate my awin flesche, even your imperfections, your sins and not your selfis. Yit whether is it better, I pray you, that we confes theis thingis against our selfis, in sinceritie, and endeavour to repair them serioislie; or that our enemeis excaleme against us, and we to contenew flanderous to the Evangel? I wald not have any of you to think of your selfis, or one to think of ane uther, as Seneca thought of Cato, quha said in his defence, when ebrietie was objected to him, *Facilius quempiam effecturum crimen honestum quam turpem Catonem*: No, let us rather say in humilitie with the Apostle, In many thingis we sin all, (Jam. 3. 2.) Their is no flesch void of imperfection; but he in whome the Christian vertews wey downe the imperfectionis, that man may be called a rychteous man indeed. But gif the imperfections and passiones prevail, (yea a man may have ane touth that disgraceth all his vertewis,) that man may be compted in the rank of evill and unrenewed men.

Therefore, my Brethren, let the Lord be restored agane to his honour on all handis, althoght it wer to our schame, by our confessioun, humiliaitioun, and resipiscence, that we may have to do with a pacified God, through the mediation of his Sone. Then the Lord that hath the hairtis

of all Princes in his handis, fall inclyne the heart of our Prince to regaird the estait of our distressed Kirk : Our God fall build up the ruines of Jerufalem, and fall mak hir ane eternall glorie and a joye from generatioun to generatioun, (Isay, 60. 15.) ; for the Lord exerciseth his Kirk with vicissitudes of distresse and of comfort, and ever hath done in all aiges, so that this is no new thing. As for me, poor wretche, O that I eyther had wingis lyke a dowe that I mycht flie away and rest, (Psal. 55. 6,) or that the peace and holynes of the Kirk might be procured by my death ! Yit fall my faul rest in howpe ; I schould have fanted except I haid beleved to see the goodnes of the Lord in the land of the leving. (Psal. 27. 13.) Mak heifst, thairfoir, O Lord, and tarie not. The Grace of our Lorde Jefus Chryft be with you all. **AMEN.**





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